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THE

Missionary Magazine

AND

CHRONICLE.

ANNIVERSARY OF THE LONDON MISSIONARY SOCIETY.

SEVENTY-FIRST GENERAL MEETING.

WE have been privileged to witness the return of the season of our sacred festivities, when, as in the olden time, the pious Jews went up to worship at Jerusalem; so the Christians of our native land resort in groups to the Metropolis, to have their hearts kindled and their zeal invigorated by genial intercourse with fellow-Christians, and by listening to tidings from foreign lands of the advance of the Redeemer's kingdom. At the various services and meetings attended by the friends and constituents of the Society a lively interest has been manifested in the cause of Missions, and every indication of the approach of brighter days for Madagascar, for China, and for India, in the wide and universal diffusion of the glorious Gospel, has been hailed by the people of God with the warmest emotions of gratitude and joy. Some clouds have indeed at times gathered over the scene. The Missionary Ship—the Children's Ship—was engulfed in the waves of the South Pacific Ocean; and some of the beautiful islands that adorn that ocean—lands recently redeemed from the curse of Paganism—have been threatened with the deprivation of their newly acquired Christian privileges. But happily those clouds have gradually dispersed; despondency and discouragement have given place to renewed hope and confidence; and those things which at one time seemed to present hindrances to the progress of the Gospel have, in the plenitude of the Divine mercies, served only to extend its beneficent influence.

MONDAY, MAY 8th.

Mission House, Blomfield Street.—An early Morning Prayer Meeting was held, specially to implore the Divine blessing on the several Services of the Anniversary.

Weigh House Chapel.—Service for the Juvenile Friends of the Society. Rev. W. CROSBIE, LL.B., of Derby, commenced with reading and prayer. Rev. T. W. DAVIDS, of Colchester, preached from Phil. ii. 15. Rev. S. T. WILLIAMS, of Hadleigh, concluded.

TUESDAY, MAY 9th.

Guildford Street Welsh Chapel, Southwark.—A Sermon was preached in the Welsh language, by the Rev. WILLIAM EDWARDS, of Aberdare.

WEDNESDAY, MAY 10th.

Surrey Chapel.—After the usual Liturgical Service, which was read by Rev. NEWMAN HALL, LL.B., prayer was offered by Rev. A. McMILLAN. Rev. W. L. ALEXANDER, D.D., of Edinburgh, preached from Luke xvii. 20. Rev. J. HALLETT, of Norwich, offered the concluding prayer.

Tabernacle.—Rev. S. HEBDITCH, of Bristol, read the Scriptures and prayed. Rev. RICHARD ROBERTS, of the City Road Chapel, preached from 2 Chron. v. 18; Rev. xxi. 3. The service was concluded by Rev. P. COLBORNE, of Norwich.

FRIDAY, MAY 12th.

SACRAMENTAL SERVICES.

Craven Chapel.—Rev. JOHN KELLY, presided. Addresses, prayers, &c., by the Revs. R. D. WILSON, J. B. FIGGIS, M.A., and W. K. LEA.

Wycliffe Chapel.—Rev. J. S. WARDLAW, M.A., presided. Addresses, prayers, &c., by the Revs. R. BEST, J. BOWREY, R. F. BROWN, J. DUNLOP, JOHN KENNEDY, M.A., M. MACFIE, G. PRITCHARD, E. SCHNADHORST, T. J. R. TEMPLE, and W. TYLER.

Craven Hill Chapel.—Rev. WM. ROBERTS presided. Addresses, prayers, &c., by the Revs. JAS. KENNEDY, M.A., G. D. MACGREGOR, J. S. RUSSELL, M.A., Dr. FREY, J. W. GOUCHER, and A. McMILLAN.

Falcon Square Chapel.—Rev. Dr. A. M. BROWN presided. Addresses, prayers, &c., by the Revs. J. BARTLETT, J. MACGOWAN, J. BOYLE, and J. S. HALL.

Union Chapel, Islington.—Rev. THOMAS JAMES presided. Addresses, prayers, &c., by the Revs. J. ROWLAND, G. HALL, R. P. ERLEBACH, and C. CLEMANCE, B.A.

Kingsland Chapel.—Rev. C. DUKES, M.A., presided. Addresses, prayers, &c., by the Revs. R. J. SARGENT, G. GILL, and Dr. LEASK.

Hanover Chapel, Peckham.—Rev. W. CUTHBERTSON presided. Addresses, prayers, &c., by the Revs. W. H. HILL, J. BARKER, LL.B., and J. DE K. WILLIAMS.

Trevor Chapel, Brompton.—Rev. JAMES PARSONS presided. Addresses, prayers, &c., by the Revs. R. BRUCE, W. E. COUSINS, J. BIGWOOD, W. H. JELLIE, C. WINTER, T. ALEXANDER, E. HASSAN, R. MACBETH, and W. M. STATHAM.

Lewisham High Road Chapel.—Rev. G. MARTIN presided. Addresses, prayers, &c., by the Revs. U. R. THOMAS, J. RUSSELL, and T. MANN.

Park Chapel, Camden Town.—Rev. A. THOMSON presided. Addresses, prayers, &c., by the Revs. E. WHITE, A. CLARK, J. NUNN, H. GEE, and W. FAIRBROTHER.

Horton Academy Chapel.—Rev. G. L. HERMAN presided. Addresses, prayers, &c., by the Revs. A. MCAUSLANE, W. GRIGSBY, J. DEIGHTON, G. GOGERLY and J. SAMSON.

PROCEEDINGS at the 71st Anniversary Meeting of the London Missionary Society, held in Exeter Hall, on Thursday, May 11, 1865, the Hon. Arthur Kinnaird, M.P., in the Chair. On the platform were a large number of the Society's friends and supporters, including the following gentlemen; viz., E. Baines, Esq., M.P., T. Barnes, Esq., M.P., G. Hadfield, Esq., M.P.; Dr. Livingstone; the Revs. Dr. Alexander, A. Thomson, R. Balgarnie, E. Mellor, J. Alexander, Dr. Brown, James Parsons, J. G. Miall, R. Bruce, S. B. Bergne, Newman Hall, John Kennedy, James Hill, A. McMillan, J. S. Pearsall, Dr. Ferguson, S. McAll, Dr. Vaughan, &c., &c.; Messrs. Samuel Morley, Henry Spicer, James Spicer, W. R. Spicer, W. D. Wills, Isaac Perry, A. Mirrielees, H. Wright, H. W. Dobell, H. Rutt, Eusebius Smith, W. M. Newton, J. K. Welch, C. E. Mudie, &c., &c.

The REV. W. FAIRBROTHER gave out the hymn, commencing "Assembled at Thy great command," which was sung by the assembly. The REV. SAMUEL McALL offered prayer.

Dr. TIDMAN then proceeded, at the instance of the Chairman, to read the Annual Report of the Society.

It devolves on the Directors of the London Missionary Society, in presenting to its Members and Friends the Seventy-first Annual Report of its operations and progress, to record a succession of events which impressively illustrate the providence of God both in the trials and encouragements of His servants who labour for the world's salvation. Rarely has the history of the Society, within a single year, been marked by a succession of occurrences more unexpected and apparently disastrous, yet followed by merciful alleviations or joyous issues.

The past year has been painfully distinguished by the unusual, perhaps the unprecedented, number of deaths among its faithful Missionaries. Fifteen—eight devoted men, and seven Christian women—died during 1864, and for the greater part they were called to rest from their labours when, to our hopes and expectations, those labours were but just commenced.

The REV. AARON BUZACOTT, one of the first and most successful evangelists in Rarotonga, had borne the heat and burden of a long day; but, with this exception, and that of MR. and MRS. P. LE BRUN, of Mauritius, our departed brethren and friends were all juniors, both in age and labours. MR. and MRS. BIND had not spent more than four years in Samoa; while the short career of MR. MILLS and MRS. WHITMEE, of the same Mission, must be numbered by months instead of years. In China MRS. THOMAS found her grave six months after her arrival; MRS. MACGOWAN, after four years' residence, died on her voyage homeward; and DR. WELLS was also buried in the deep before he could reach the termination of his voyage. MR. STAGG and MRS. PEARSE fell, the former within eighteen months, and the latter within six months of their entrance on Madagascar. MR. ELLIOTT, in South Africa, and MR. DENNIS, in Travancore, both young men, were suddenly removed by dangerous diseases, each leaving a widow and family.

These are heavy losses to the Society, bitter disappointments to the Directors, and deep afflictions to bereaved friends; yet may we rejoice amidst these varied tribulations. He to whom their early life was consecrated kept them faithful unto death: they fell in the field with their faces to the foe; and now each conqueror wears the crown of life which he received at the hand of his Lord. While recognising in these manifold and affecting instances of mortality the inscrutable judgments of the Lord, and marking His ways, which are past finding out, it behoves us, in the spirit of filial submission and adoring trust, to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!"

Within the last seven years the Society has been enabled to send forth many additional labourers to distant fields of promise; but to-day we hear the voice from many graves, "All flesh is grass, and all the goodness thereof is as the flower of the field." And, while stimulated to greater diligence to send forth more labourers, men who shall be baptized for

the dead, we are reminded of our absolute dependence on our ever-living Saviour "Jesus Christ, the same yesterday, and to-day, and for ever."

By these numerous instances of mortality in our countrymen we are taught also with great distinctness the importance of a *Native Ministry*; and, instead of depending on an increased number of foreigners equal to the wants of the world, the best thoughts and exertions, sanctified by fervent prayer, should be put forth by the friends of Missions to strengthen and increase the various classes of Native agents.

In addition to eight Missionaries deceased, six others, through age, sickness, or other causes, have retired from active service. Yet, notwithstanding this serious diminution in the number of our agents, the Directors have been enabled during the past year to add to the Missionary band more than an equal number; and before the close of the present year they expect the gratification of appointing twelve new labourers, when the total number of the Society's agents will amount to *One hundred and seventy-nine*. Of these, there will be stationed in *POLYNESIA Twenty-six*; in the *WEST INDIES Twenty-two*; in *SOUTH AFRICA Thirty-nine*; in *CHINA Twenty*; in *INDIA Sixty*; and in *MADAGASCAR Twelve*;—making a total of *One hundred and seventy-nine*, including *Ten ordained* Native ministers. In addition, the Society employs upwards of *Seven hundred* Native labourers, including Evangelists, Catechists, and Schoolmasters.

The number of accepted candidates for Mission service has been *Forty-six*. Of these, ten have spent the last year of their academical course with peculiar advantage at the Society's Institution, Highgate, under the judicious instruction and paternal oversight of the *REV. J. S. WARDLAW, M.A.*, the resident tutor.

The *REV. EBENEZER PROUT*, after six years of service as Travelling Agent of the Society, and subsequently thirteen as Home Secretary, has recently felt under the necessity of relinquishing his office. The Directors, both of town and country, judged that the interests of the Society require that its several officers should render their assistance by advocating its claims in the pulpit, and by attending the annual meetings of its Auxiliary Societies in different parts of the country. To these public duties Mr. Prout, from the state of his health, considered himself unequal, and therefore resigned his office in March last. On receiving this communication, the Directors resolved—

"That the resignation of the Rev. Ebenezer Prout be accepted. Also that, in accepting his resignation, the Board very cordially renews the sentiments contained in the Resolution of the Special Committee, and adopted by the Meeting of Town and Country Directors on the 8th of March, expressing their high respect for his character, their kind regard for his person, and their approval of his official services, so far as the state of his health has allowed him to discharge them."

The short period which has elapsed since the retirement of Mr. Prout has been insufficient to allow the Directors to select any gentleman as his successor for nomination at this Meeting; but they will not fail at the earliest practicable moment to carry into execution this important service.

At the successive Meetings of Town and Country Directors, held 26th January and 8th March, the subject of employing two Secretaries in the Home Department was seriously considered, and, as the result of extended deliberation, they unanimously resolved to commend the measure to their constituents. For ten years past it has been found essential for the interests of the Society that such an arrangement should be virtually acted on. Since the year 1855 the *REV. WM. FAIRBROTHER* has, with untiring diligence and with singular efficiency, prosecuted such a course of service. To his unwearied and acceptable labours—chiefly among the Auxiliaries and Associations throughout the country—the Society has been largely indebted both for the maintenance and increase of its funds; and the Directors judge that it will yet further advance the interests of the Society that Mr. Fairbrother should, as an expression of their confidence and regard, be invested with the office of joint

Home Secretary, specially in application to the department of service which he has already discharged with so much honour to himself and advantage to the Institution.

On the gentlemen hereafter to be associated in the Home Secretariat will devolve the business of the Mission House, the correspondence of the Society, and the superintendence and visitation of Auxiliaries both in London and the surrounding districts. This twofold arrangement will involve but little increase in the amount of salaries, while, we feel assured, it will tend greatly to advance the income of the Society, and ensure increased activity and satisfaction among its constituents and friends.

The state of the Society's funds for the year is presented in the following abstract :—

INCOME, 1864-5.

FOR ORDINARY PURPOSES.

Subscriptions, Donations, and Collections	£45,822	1	10
Legacies	9,738	10	10
Fund for Widows and Orphans, and Superannuated Missionaries	3,511	10	11
Australia and Foreign Auxiliaries	1,182	19	4
Dividends	814	9	9
	<u>61,069</u>	<u>12</u>	<u>8</u>

FOR SPECIAL OBJECTS.

For the Extension of Missions in India	814	15	9
Ditto ditto China	1,127	16	10
For the Madagascar Mission	445	19	5
For Madagascar Memorial Churches	857	4	7
For the New Missionary Ship	£9,487	10	2
Ditto, Insurance on the former Ship and Interest thereon	3,068	17	5
	<u>12,556</u>	<u>7</u>	<u>7</u>
Contributions at Missionary Stations	14,176	13	3
	<u>£91,048</u>	<u>10</u>	<u>1</u>

EXPENDITURE.

Payments by the Treasurer	£73,443	14	11
Investment on account of the New Ship	11,836	0	0
Raised and appropriated at the Missionary Stations	13,876	13	3
	<u>£99,156</u>	<u>8</u>	<u>2</u>

Towards meeting the deficiency in the Income of the Society, as compared with Expenditure, the following sums have been drawn :—

From the Fund for Extending Missions in India	£1,500	0	0
Ditto ditto in China	1,000	0	0
Ditto ditto in Madagascar	5,340	3	0
From the Fund for Building Memorial Churches in ditto	873	10	10
	<u>£8,713</u>	<u>13</u>	<u>10</u>

The present Abstract of the Society's Annual Report will be restricted to a few prominent events in the several Mission fields, the details being reserved for the larger publication.

POLYNESIA.

In the several groups of islands eastward, in which Christianity was introduced twenty, thirty, and forty years since, our Missionaries have faithfully prosecuted their various departments of service, and the Lord of the harvest has richly rewarded their labours.

In TAHITI, where Popery under French patronage has for many years put forth its utmost power to seduce the Native Christians from their steadfastness, the Protestant Churches have increased both in numbers and strength. The REV. GEORGE MORRIS, our Missionary in that island, writes—

“By the present mail I forward my annual sheet for 1864. I rejoice in finding it will bear such a favourable comparison with that I sent last year.

“The great event of the year is the arrival of the new edition of the Tahitian Bible with marginal references. The hearty reception which it has met with, and the eagerness with which it has been purchased, form a most gratifying fact, and afford a favourable omen for the future.

“Out of 982 dollars received for sales of the new edition, upwards of 900 have been for sales direct from the dépôt in Papeete. Words cannot express how my heart is rejoiced at this precious seed being scattered broadcast amongst the natives. The tale of the trials and sorrows of the Tahitians is familiar to you; but, as long as the Word of God is circulated amongst them, so long will they continue steadfast in the faith embraced by their fathers, and so long will they be impregnable to the manifold assaults of wily and designing men.

“Upwards of 351,000 sheets have been printed at the press; and the gratuitous circulation has exceeded 10,000, comprising Bibles, Testaments, Tracts, and School-books, in Tahitian, French, and English.

“Besides being extensively scattered in Tahiti and other islands, many of these have been given to the various ships—English, American, and French—which have called at our port. This, we trust, will be as bread cast upon the waters, to be seen after many days. The value and importance of this branch of our agency, in a place like Tahiti, can hardly be over-estimated.

“The Tahitian subscription to the Society is encouraging; and I think you will entertain the same opinion when I tell you that upwards of £90 comes from our little congregation at the Bethel Chapel.

“Our Schools are increasing in numbers and improving in quality. Their standing is higher than at the close of last year; but we have still very much room for improvement. We regard the Day and Sabbath Schools as one of the most important parts of our sphere of labour, and therefore desire to cultivate it with care, praying that God’s blessing may rest upon our labours.

“I am glad to be able to state that my relationship with the Government continues to be of a friendly character.

“Taking a general survey, whilst I have difficulties, I have also encouragements, and must, on the whole, report that the present state of the Mission is favourable, and more satisfactory than it was twelve months since.”

In the SOCIETY and AUSTRAL Islands, in the HERVEY Group, and in SAMOA, in which the native Christians are numbered by tens of thousands, the progress of our Missions notwithstanding many formidable hindrances, is undeniable; civilization and social happiness are widely diffused; the rising generation is instructed both in useful science and Christian knowledge; the press is vigorously employed; the Scriptures are widely circulated and dearly prized. The several institutions for training a Native Ministry include more than 120 students, who, at the completion of their course, will become teachers of their countrymen, or go forth to dark and distant islands as Evangelists to the Heathen.

SAVAGE ISLAND, one of the latest scenes of the transforming efficacy of the Gospel, when accompanied by the gracious power of the Holy Spirit, continues abundantly to reward the indefatigable labours of our Missionary, the REV. W. G. LAWES.

In his latest report he thus writes:—

"We have still every reason for encouragement, and much cause for gratitude to God, who has blessed this corner of the field with His presence and grace. The slavers who caused us so much sorrow last year have not since troubled us. We hope a stop is now put to this diabolical traffic. But the poor widows and orphans! they still mourn for their lost ones. A ship off the island is the signal for a fresh outburst of grief. Many of the widows are in the Church, and you will be glad to know that they have all remained steadfast.

"The accompanying statistics will show you the state of our Church. The small number of Church members upon whom we have been obliged to exercise discipline is to us a cause of much gratitude to God.

"We have still a large number of candidates. From the 1st April, 1863, to the same date in 1864, I conversed individually with 764 candidates. They have increased greatly in knowledge, and the difficulty of selecting those fit for Church fellowship has increased in like proportion.

"In the work of translation I have been enabled to make some progress. The MSS. of the previous year were revised by the Rev. G. Pratt, and returned to me in December last. When the Epistles now ready for the press are revised and printed we shall have the greater portion of the New Testament in print. 'Hitherto hath the Lord helped us.'

"We have been greatly cheered by our Missionary meetings this year. I feel sure the result will be equally pleasing to you.

"You will see from the amount of contributions that they were principally made in cocoa-nut fibre. The preparation of the fibre, as well as the arrowroot, involves a great amount of labour; but the people had 'a willing mind,' and with hearty good-will did what they could to help on the work of God.

"We had two meetings at different parts of the island in the open air. As it regards numbers, we had an Exeter Hall audience. Notwithstanding the oratorical displays of eloquence on that platform, I think that many of that assembly would as soon be at the Missionary May Meeting of Savage Island. I cannot give you particulars of our meeting—no reporter was present. If our Christian friends in England wish to enhance the interest of our May Meetings, they can do so most effectually by sending another Missionary to take part in them. At present I have to be 'chief speaker,' as well as chairman and secretary.

"I need not lengthen my letter. The above facts cannot fail to excite feelings of gratitude in the hearts of all who love our Lord Jesus Christ. We need the sympathies and prayers of the Churches in Britain, for our work is *very* great. Above all, we want the help of a second Missionary."

STATISTICS.

Population	.	.	.	.	.	.	.	.	5010
Names on Church-book	.	.	.	849	.	.	.	.
Died during the year	.	.	16	.	.	.	.	.
Expelled or suspended	.	.	14	.	.	.	.	.
			—	30					
In Church fellowship	.	.	.	.	.	.	.	.	819
Candidates	.	.	.	.	.	.	.	.	520
Attendance at Children's Schools	.	.	.	.	.	.	.	.	2043
Attendance at Adults' Schools	.	.	.	.	.	.	.	.	1886
Good readers	.	.	.	.	.	.	.	.	1800
Estimated value of Contributions to London Missionary Society									£237 8 5

The cruel and lawless proceedings of the Peruvian slavers, which were reported last year, and to which MR. LAWES refers, were happily and shortly terminated, and in a great degree by the prompt and energetic proceedings of the French authorities at Tahiti, who seized the vessels, liberated the captives, and sentenced the commanders, after conviction, to a prolonged term of penal servitude.

But, during the present year, we have had to complain loudly of the unprovoked hostility of a French officer in Eastern Polynesia, MONS. GUILLAIN, the Governor of New Caledonia, exercised upon our Missionary brethren and their Christian converts in the islands of the Loyalty Group. The acts of despotism and cruelty perpetrated by his authority are now of world-wide notoriety and of universal reprobation. The English Missionaries and their assistants had settled upon those islands many years before the French authority was known

in New Caledonia, and to their labours the civilization, tranquillity, and religion of the people were attributable.

These teachers and benefactors were silenced, upon pain of expulsion from the islands; their Polynesian colleagues were loaded with fetters, and carried on board a French man-of-war; all public acts of worship, unless conducted by Catholic Missionaries, were prohibited, and up to the month of January these unrighteous restrictions were in full force.

On receiving the intelligence of this grievous aggression, the Directors of the Society lost no time in bringing the case under the attention of Earl Russell, her Majesty's Secretary of State for Foreign Affairs, and they were happy to learn that his Lordship had already, through our Ambassador at Paris, represented to the Government of France this outrage on civil and religious freedom by the Governor of New Caledonia; and, in reply, an official assurance was given that the proceedings of Mons. Guillaïn had already been disapproved and disowned. Independently, however, of this prompt interference by our Government, and before the result was known, a number of noblemen and gentlemen, of high official position, together with representatives of our principal Missionary Institutions, united in a Memorial to his Majesty the Emperor of the French, entreating the exercise of his authority by revoking the oppressive measures of his representative in the Loyalty Islands, and by restoring religious liberty to the English Missionaries and the Protestant Native Christians.

To this Memorial the Emperor, through his Ambassador, returned the following gracious and satisfactory answer:—

“Aux Tuileries, le 24 Janvier, 1865.

“Messieurs,

“J'ai reçu les réclamations que vous m'avez adressées relativement aux dispositions récemment prises dans les Îles de Loyalty par le Gouverneur de la Nouvelle Calédonie. Je fais écrire au Commandant Guillaïn pour blâmer toute mesure qui mettrait une entrave au libre exercice de votre ministère dans ces contrées lointaines. Je suis assuré, que loin de susciter des difficultés aux représentans de l'autorité Française, la Mission Protestante, comme la Mission Catholique, l'aideront à répandre chez les indigènes de l'Archipel les bienfaits du Christianisme et de la civilisation.

“Recevez, Messieurs, l'assurance de mes sentimens distingués,

“NAPOLEON.”*

We may then cherish the gratifying assurance that Mons. Guillaïn has ere this received this well-merited rebuke of his Imperial master, and that our Missionaries and the Protestant Christians of those islands are now enjoying the restored blessings of peace and freedom.

The Memorialists, through Lord Shaftesbury, did not fail suitably to acknowledge the enlightened and generous conduct of his Majesty Napoleon III. on behalf of our countrymen and their fellow-Protestants; and it becomes us this day, while we share the same feelings, to recognise His hand and will “by whom kings reign and princes decree justice;”

* TRANSLATION.

“Tuileries, 24th January, 1865.

“Gentlemen,

“I have received the Memorial which you addressed to me relative to the measures recently taken in the Loyalty Islands by the Governor of New Caledonia. I am writing to Commandant Guillaïn to censure any measure which would impose a restraint upon the free exercise of your ministry in those distant lands. I feel assured that, far from raising any difficulties in the way of the representatives of French authority, the Protestant Mission, as well as the Catholic, will seek to diffuse among the natives of the Archipelago the benefits of Christianity and civilization.

“Receive, Gentlemen, the assurance of my distinguished consideration,

“NAPOLEON.”

and to present to Him our humble and hearty praises for this gracious interposition on behalf of His persecuted servants and their oppressed native brethren.

On the 17th of May last, within five days of the celebration of the Society's Anniversary, the Missionary Ship "JOHN WILLIAMS" was wrecked on Danger Island, lat. S. 10° 54'', long. W. 166°, in Western Polynesia. For twenty years that good ship, under the care and skill of her successive commanders, had safely navigated those dangerous seas, carrying the messengers of mercy to many a dark island; and, wherever borne by the winds and waves of the Pacific, she was welcomed by myriads as the harbinger of peace. Among the friends of the Society the "John Williams" was a household word; and, as often as she made her visits home, the children of our houses and our Churches, who claimed her as their own, put forth renewed enthusiasm and energy to repair the effects of hard service and make her young again; and, amidst their hearty cheers, mingled with the prayers of thousands, she five times left the port of London to extend the kingdom of Christ and diffuse the blessings of salvation among the isles of the Pacific.

And, in proportion to the love entertained for this old and familiar friend, was the grief intense and universal when we received the tidings of her loss. Yet our grief was assuaged, and, instead of complaint, gratitude ascended to God that of the passengers and the crew not one had perished, and that the natives of the island to whom the "John Williams" on a former voyage had carried Christian Teachers now received the shipwrecked voyagers to their homes and their hearts. How wise, how merciful had been God's arrangements on behalf of His destitute and suffering servants! But for the previous visit of the "John Williams," and the labours of the Samoan Evangelists, whom God thus sent to make known to the benighted islanders the way of life, the helpless castaways would have found themselves surrounded by cruel, bloodthirsty savages, instead of Christian brethren and generous friends.

And, as the shipwrecked refugees thought of the warm hearts and active hands of the children of England, the hope sprung up and cheered them that, in God's great mercy, they should at no distant day again see that island, borne thither by a new Missionary ship; and, to ensure this object, the first offering towards another "John Williams" was made by the children of *Danger Island*, who intrusted it to Mrs. Williams, the wife of our good captain, to place in the hands of the Society's Secretary on reaching London.

On the arrival of the rescued company at *Samoa*, the children of that Group also were impelled by the same spirit. "We have arranged," writes Dr. Turner, "to commence subscriptions among the Samoan children for the new ship. It will spur on the English children amazingly if they hear that the children in the islands are subscribing on the faith that the children in England will arise and meet the emergency."

At *Sydney*, and in the other Australian colonies, the friends of Missions universally, and the juvenile classes in particular, have put forth generous efforts to ensure a successor to the "John Williams." But throughout Britain the children of our families, and, most of all, the children of our Sunday Schools, have been animated by a generous enthusiasm that has exceeded all former precedent. The aggregate amount of juvenile contributions exceeds *Nine thousand pounds*.

This youthful ardour in the cause of Missions could scarcely be expended on an enterprise more useful or important. The value and necessity of a Missionary ship, for extending the blessings of the Gospel throughout the isles of the Pacific, have been demonstrated by the history of more than twenty years; and the Directors of the Society, while deeply sensible of the wisdom and kindness of those ministers, with the superintendents and teachers of schools, by whom this juvenile effort has been encouraged and directed, are thankful to God that thousands of children have been associated in a service which, under His blessing, may in years to come affect their own hearts with gratitude for the Gospel and with zeal and compassion for the Heathen.

On the Directors devolved the gratifying service of procuring a suitable vessel, of the best construction, materials, and workmanship, as successor to the "John Williams." With this view they gladly availed themselves of the judgment and advice of gentlemen of large experience and practical wisdom in ship-building; and, after extended inquiries and prolonged consideration, they entered into contract with Messrs. Hall, of Aberdeen, for a new vessel of 350 tons, provided with ample accommodation for Missionary passengers and the conveyance of the necessary supplies and stores.

The time required for her construction extends to the close of October next; and, within three or four months from that time, the Directors hope and expect that the new ship, thoroughly equipped and prepared for the voyage, and having on board a goodly reinforcement of Missionary labourers, will sail from the Thames for the isles of the Pacific.

And, as her anchor rises and her sails are spread, thanksgivings will ascend to God from the hearts of thousands for this new messenger of peace to the heathen, accompanied by earnest prayers for her safety, and for the success of her great and hallowed enterprise.

THE WEST INDIES.

The Missions of the Society in BRITISH GUIANA and JAMAICA, to which its operations have been restricted, have suffered throughout the year great disadvantages both from drought and commercial depression; the latter being aggravated in a great degree by the civil war in America. The system of colonial policy also, and the heavy pressure of taxation, which bears with unequal force upon the coloured population, of which the Mission Churches are chiefly composed, hinders, although it cannot stop, their progress towards entire self-support. Notwithstanding the impediments they suffer, the aggregate of the free-will offerings of our West Indian Churches, compared with the amount of assistance required from the funds of the Society, is honourable to their zeal and liberality, and highly encouraging in its aspect on their future independence.

The particulars are as follow :—

				Locally raised and expended.	Paid by the Society.
Demerara	.	.	.	£1804 15 2	£1865 1 2
Berbice	.	.	.	2025 13 4	1720 5 10
Jamaica	.	.	.	2189 18 9	1186 15 7
				<u>£6020 7 3</u>	<u>£4772 2 7</u>

Our West Indian Churches generally have, by the Divine blessing on the labours of our brethren, advanced in numbers and in Christian character. Their faith and piety ought not indeed to be estimated by comparison with that of British Christians. We are happily exempted from fearful social evils to which our colonial fellow-Christians are exposed, while we enjoy untold advantages to which they are strangers. But, when we consider the deadly influence of paganism, and the social curse of slavery, of which they have been victims, and when we remember that their redemption from these gigantic evils has been the work of a single generation, instead of indulging feelings of disappointment, and uttering hard censure on their ignorance, instability, and other nameless imperfections, we ought rather, with wonder and thankfulness, to glorify God, by whose grace they have been delivered from the power of darkness and translated into the kingdom of His dear Son.

From letters written within this last month we are rejoiced to learn that the parched soil of JAMAICA has been blest with fruitful showers. The REV. ALFRED JOYCE, under date April 6th, conveys the good news as follows :—

"You will be pleased to hear that 'He who prepareth rain for the earth' has been granting us during the past week refreshing showers upon these parched mountains, making the hearts of all rejoice. We have had no rain for six or seven months; and you can easily imagine the state of the provision-grounds in this hot country. Some of our people are beginning to feel the times to be very hard, and but very few have provisions to sell, though I think they have enough in their grounds for family use. I have made many inquiries about the state of the people, to ascertain if any families are actually in want of food; but I have not heard of one case. The people are short of money, but a few only short of food; and if we now have seasonable rains, there will not be much cause for complaining amongst us. There is a scarcity of money, and of course this must make a great difference in the contributions of the people to the cause of God; yet we do not want money for charitable distribution, and to send clothes to *give* to the people will increase laziness, and be an evil rather than a good."

SOUTH AFRICA.

The Christian labours of the Society in South Africa quickly followed those in Polynesia; and in no other Mission field is the contrast more striking and happy than in the social and religious condition both of the colonists and the aborigines, when DR. VANDERKEMP and his associates entered upon their work, and in that which it presents this day. *Then* the character and habits of the Europeans exhibited a mournful combination of ignorance and vice, selfishness and cruelty—the natural and inseparable results of slavery to the oppressor; while the Hottentots, and other native tribes, groaning beneath the galling yoke, were ruled with brutal violence, and left to live and die in ignorance and vice.

To our Moravian brethren was the honour assigned by the Divine Head of the Church of first making known to the benighted aborigines the grace and glory of His kingdom; but their work of mercy had been but recently commenced when Missionaries from Britain followed to extend the sacred enterprise. But these messengers of mercy, instead of being welcomed by the colonists, were regarded either with suspicion or contempt, and every hindrance was devised to prevent their access to the slaves of the white man. For many years our Missionaries suffered more opposition and wrong from their countrymen than from the Heathen; and, under God, it was owing chiefly to the heroic firmness and prayerful perseverance of these despised and hated servants of the Lord Jesus that the slave-masters of South Africa lost the power to oppress, and the sons of the soil were raised to the dignity and happiness of freed men.

From the year of Jubilee, 1838, the Word of the Lord has had free course and been glorified. By the downfall of slavery the colonists themselves have lost little and gained much; and, although they have not yet outlived their prejudice against the coloured natives, they exhibit many honourable examples both of Christian integrity and benevolence, and often afford generous aid to the Missionary in his self-denying labours to instruct and elevate their former bondmen.

The Mission Churches, chiefly within the boundaries of the Cape Colony, originating in the labours of the Society, amount to TWENTY-FOUR. They are composed, with the exception of a few individuals, of HOTTENTOTS, KAFFIRS, and other native tribes. Of these Churches *half* the number are self-sustained, while the other half contribute on an average two-thirds of their expenditure. The supplemental and occasional grants required from the funds of the Society have therefore, for several years, been in the same proportion diminished; and, although the hope may be entertained that, with the blessing of God, these feeble communities will at no distant day attain the power of self-sustentation and honourable independence, the Directors in the meantime regard it as a sacred obligation, which they cheerfully meet, to render to their brethren such measure of pecuniary assistance as the limited resources of the people and the untoward vicissitudes of the country may render necessary.

Each of these Colonial Churches is the centre of a widely extended Christian influence,

including many Out-stations, at which Schools are sustained by Native agents, under the superintendence of the Missionary, by whom they are visited at frequent and stated seasons.

The general aspect of the principal Stations, both socially and morally, is truly cheering; and, as an illustration, the Directors give the following representation of HANKEY, from a letter of the REV. JOHN MCLEOD, who arrived there in February last:—

“Our impressions at the sight of Hankey far exceeded our expectations, though, from the report we had had of it, these ran very high. We beheld a gem of a valley, surrounded by hills on every side, and watered by a never-failing river. Behind the hills, on one side, rises a majestic mountain, with its grand and lofty peaks, and all around there is scenery the most varied and beautifully wild. If its beauties were known, travellers who enjoy such scenes would certainly often be found here. A great part of the valley is in a high state of cultivation, which adds greatly to the natural beauty of the place. So much for my first impression as regards *external* appearances.

“Next day, being the Sabbath, we had an opportunity of meeting many of the people (500 at least were present at the morning service) in the house of prayer. And, if admiration filled our minds as we viewed the beauties of nature around, as well as the fruits of long years of hard labour and of patience in the valley below, gladness filled our hearts at what grace had accomplished in that worshipping assembly.

“I was surprised and delighted at the decent and very cleanly appearance of the people, both men and women; and then their decorum, attention, and general demeanour would contrast favourably with any English congregation. They sang most sweetly, which was all they had to do actively in the service, which was conducted in Dutch. The Church members present at the Communion last Sabbath were about 150, and all appeared attentive and devout. Altogether, these services have greatly cheered me, and I may well say, ‘What hath God wrought!’

“Such are my first impressions of the spiritual work done here.”

The Missions among the BECHUANAS, GRIQUAS, FINGOES, and other native tribes north of the Orange River are not less numerous, as it regards the congregations and Church members, than those of the colony; but, from their great distance from the scenes of civilization and trade, their resources are more limited, and they require a larger amount of assistance from the funds of the Society. LEKATLONG, formerly occupied by the lamented HOLLOWAY HELMORE, is now under the care of the REV. WM. ASHTON, who has also the direction of the Mission press.

The REV. ISAAC HUGHES, whose term of Missionary service exceeds forty years, continues to superintend the Griqua Mission at BACKHOUSE, and early in the present year he was joined by the REV. JAMES GOOD, sent out by the Directors as his fellow-labourer.

Our veteran friend the REV. ROBERT MOFFAT has completed his seventieth year; of these nearly fifty have been spent in the service of his Divine Master in South Africa; but he still prosecutes his varied labours at the KURUMAN with unabated diligence and efficiency. In a letter written at the close of last year Mr. Moffat gives a brief report of the Mission as follows:—

“It is with unfeigned gratitude to the God of all grace that there is no reason to complain of retrogression or stagnation in the condition of the Church here, or in any of our branch Churches. On the contrary, the increasing attendance on the means of grace is most satisfactory. A manifest blessing has accompanied the reading of the Scripture, as well as the proclamation of the love and mercy of God through the crucified Redeemer, in the additions made to the number of believers. At our nearest Out-station, among the Batlaros, eleven have been received into Church fellowship, and seven at this Station, besides several readmitted at both places whose conduct during the preceding year led to their suspension. Our joys in this country on the reception of members, especially the young, are often of a chastened character, fearing that they may err, especially on the important matter of marriage. However, we have great reason to rejoice and be thankful for what has been accomplished, and for the general orderly deportment of those who have embraced the Gospel. They have sad examples before them in the scandalous conduct of Europeans or

white men, which exert a baneful influence on the native mind. Traders and hunters traverse the country in quest of ivory, ostrich feathers, &c., and many have proved themselves to be despicable and reckless characters, devoid of all shame. We are often made to blush with the filthy and dishonest deeds of our countrymen.

"Application for copies of the Scriptures in Sechuana are made by the Hanoverian Missionaries in the Republic, and even as far as Pietermaritzberg (Natal), and the extended means of education now at work will ere long result in still larger demands for the precious volume.

"The Schools, which continue to occupy the whole of the time and attention of my daughter, give all the satisfaction one can possibly expect, especially as many of the children are influenced by parents who are in no wise alive to the importance of education. There are frequent applications made for spelling-books by youths who live at cattle outposts, at a distance from towns, and who, with a mere smattering of instruction, persevere by their own efforts till they become good readers.

"The season, on the whole, up to the present time, has been favourable for native gardens. Lately much rain has fallen, and of course grass is abundant; but cattle continue to be scarce, from the lung sickness, which now and then carries off numbers.

"The subscriptions to our Auxiliary for the year are—

" Kuruman Station	£34	0	0
Batlaros	22	7	0
Mangviri	2	13	0
European	7	10	0
	<hr/>		
	£66	10	0

"These sums do not include the Long Mountain and other Out-stations, from which nothing has yet been received. I hope, however, on my return to be able to report favourably.

"In last year's Report it was stated that I had nearly finished the revision of the New Testament. I have, during the intervals of time spared from other duties, re-examined every sentence, I might say every word, with much care and no little anxiety, and again transferred all the corrections to another copy, for the greater convenience of the compositor. The only compositor we have is an individual I placed in the printing-office after my return from England, and he has continued ever since. He is very slow, but steady and punctual—indeed, too much so, requiring copy to be made as plain as a pike-staff. Although this sometimes gives more work in correcting than is desirable, his goodness and perseverance make amends."

One of our Missionary students, whose academical course will close with the present session, has been appointed to the Buchuana Mission; and, in the anticipation of his arrival, Mr. Moffat says, "We shall welcome him with our hands and hearts."

The REV. ROGER PRICE and the REV. JOHN MACKENZIE have an extended and promising field of labour among the tribe of the *Bamangwato*.

This Mission is situated in the direct course from Kuruman to the country of the Matebele; and, besides affording access to a numerous native population, it will prove of great value in facilitating intercourse, now rare and uncertain, between the South and the North.

No recent intelligence has been received from our Missionaries, now in the sixth year of their labours, among the subjects of MOSELEKATSE; but MESSRS. SYKES, THOMAS, and JOHN MOFFAT, though impeded by many difficulties, continue their work of faith and labour of love with unshaken constancy and unwearied patience. They have acquired the knowledge of the Setabele—the language of the country—and made known to the people in their own tongue the truth and grace of the Gospel. They have also translated portions of the New Testament into the vernacular; and, though their labours are at present restricted, yet they anticipate with full assurance the day when they shall have liberty to teach and preach the Gospel, and when the people will have liberty to learn and embrace its gracious truths.

The chief MOSELEKATSE still lives, and still rules his numerous subjects with a rod of

iron; but his advanced age and accumulating infirmities foretell the early termination of his cruel and devastating authority. To our Missionaries he is not only bland and courteous, but often kind; yet at heart he abhors their religion, and secretly employs his powerful influence to prevent their success in the conversion of his people. But, should the providence of God preserve the life of his son, and make him successor to his aged father, our Missionaries expect to find in him a milder, wiser, and better ruler.

Although our devoted brethren have yet to wait for the *first-fruits* of their labours, they utter no complaint, breathe no dissatisfaction, but toil on through the heat and burden of the day. They would deem it the calamity of their lives, the bitterest disappointment of their most cherished hopes, should any event occur to drive them from the country; and that their friends and supporters at home should grow weary and impatient, and recall them from the desert, never occurs to their minds as a possibility. And as they go forth bearing precious seed, although they water it with tears, they shall surely come again with joy, bringing their sheaves with them.

CHINA.

The Chinese Missions of the Society presented at the close of last year an aspect more interesting and imposing than at any former period of their history. The termination of the war between the Imperialists and the Tai-ping insurgents, by the capture of Nanking, brought about the return to their homes of thousands of impoverished wanderers, relieved the distracted people from anxiety and alarm, and encouraged them to resume their ordinary habits of industry and peace. These happy results from the cessation of the war could not fail to work favourably on the interests of Missions both in the South and in the North; and our brethren gladly bear their testimony to this effect.

In connection with our central Stations, including HONG KONG, CANTON, AMOY, SHANGHAI, HANKOW, TIEN-TSIN, and PEKING, while our Missionaries review the results of past labour with thankfulness, from zeal and perseverance they anticipate brighter and wider triumphs in the service of their Lord. In each of the several Stations (even in those into which the Gospel was introduced not more than three or four years since), Christian Churches have been already formed; and in these seven Churches there is an aggregate of more than *eight hundred and fifty* intelligent and practical Chinese Christians.

Our Missionaries are greatly assisted by a numerous band of Native agents, who preach the Gospel to their countrymen not only with earnestness, but with intelligence; and although, by the Confucian philosopher and moralist, the doctrine of Christ and Him crucified is held in derision, the common people hear it gladly, and many flee to the Cross as their refuge.

From the several Reports for the last year the Directors select brief extracts.

Of the Mission in HONG KONG DR. LEGGE reports—

“The number of our Church members is 90—63 men, and 27 women; and I believe that, speaking of the members as a whole, it will bear comparison, for consistency of conduct and piety, with most Churches in England. When we assembled in Union Chapel on the 24th of January—the New Year’s Day of the Chinese—the place was too small to hold us all.”

The persecution of the Native Christians, and the martyrdom of the venerable CHEA at POKLO, which threatened the dispersion of the Church, have, by God’s merciful providence, been succeeded by peace and prospects of prosperity.

“In the end of 1863,” writes Dr. Legge, “we resolved, in consultation with several of the brethren from Poklo, to relinquish for a time the idea of building a chapel in that city,

and to erect two small places in the villages of Kot-leng and Nam-sheā-t'ong, distant from each other perhaps fifteen miles. This was done. The chapels were built at an expense of 250 dollars each, and ready for use in the spring of the year; and the Christians have assembled in them every Sabbath. Our Church in Hong Kong pays a small stipend to three of the brethren, who preside at their meetings, and itinerate from village to village during the week."

The Report of Canton is more encouraging than any received from that Station for several years past. The REV. JOHN CHALMERS writes respecting the Church and congregation as follows:—

"We have forty-three accredited members in the Church, and three more are to be baptized to-morrow. Twenty have been admitted within the last twelve months. This is a measure of success far exceeding that of any former year. In fact, our number, if we include the three that are waiting for baptism, has been doubled since April, 1864.

"With regard to the character of the members, I think there is also a decided improvement. With some the keeping of the Sabbath becomes a question of no small difficulty. Men in the employment of heathen, who, when work is in hand, insist on having it done, have in one or two cases submitted as a matter of necessity. There is one man in a dyer's shop in this neighbourhood who is in his seat in chapel every evening throughout the week, but who is sometimes detained on Sunday forenoon to do his master's work. If he gives up his employment, he must go home to his native village, and be deprived of all the social and public privileges of a Christian. It seems better in such a case that he should remain.

"The *Kum-le-fau* Chapel has been for the most part open every evening for preaching, and also on Sunday forenoon. *Leung At'o* is a valuable man to our Mission: he divides the work with me. The attendance at this chapel varies from 100 to 200 every week-day evening, and on Sundays it is generally crowded.

"*Tai-t'sat-po* Chapel I have occasionally visited, and *Leung Tang Shin* resides there. It is open every forenoon, except on Saturdays; and the attendance is full, and generally of a better class of people than at *Kum-le-fau*."

AMOY.

MESSRS. STRONACH continue to be graciously encouraged by success both in the city and the surrounding country.

"With regard to the Churches at AMOY," they write, "we have to report that we have this half-year received seventeen converts—nine men, and eight women—and have re-admitted, on proof of repentance, a young man who had been excluded from the Church.

"The office-bearers and preachers devote themselves zealously and harmoniously to their duties; but we much long for an abundant outpouring of Divine influence, both to stimulate the converts, and to awaken the spiritually dead to a life of faith in unseen realities.

"There are now on the roll of the Churches in Amoy 321 members, and at the country Stations there are 67 members; making an aggregate of 388."

SHANGHAE.

"The past year," observes the REV. WM. MUIRHEAD, "has witnessed considerable progress in connection with the Mission, both in extension and success. The ordinary work has been carried on unceasingly; and new Stations have been opened, and the Gospel has been preached, in the outlying towns and villages.

"The Native brethren have been employed in their different fields of labour, sowing the seeds of Divine truth, and in various places we have been encouraged by the results. It is their part to go hither and thither, commending the message of reconciliation to all, and in some instances to undertake the fostering care of Native Churches.

"We thus aim to extend the Gospel as widely as possible by a system of itinerancy, and to establish definite positions, where the newly made converts may more fully learn the truth. Some of these Native brethren have been ordained to the ministry, and others are appointed as Evangelists. It is only in this manner that the Gospel can be expected to have currency, and make progress in the country on a scale adequate to the demand.

"My own work during the past year has been to superintend the Native brethren, visit them at their several stations, consult with them as to the conduct of the Native Christians, meet with them for Bible instruction, and direct the onward progress of the Gospel. Besides, I have had the special charge of the principal chapel in the city, where preaching has been daily kept up, and always, particularly on Sunday, a good congregation has been gathered together. As in former years, admirable opportunities have been furnished for the 'work of the ministry' in our city congregations, and thousands have from time to time listened to the Word of Life.

"I subjoin a statement of the Mission Stations and Churches, with various remarks on the whole.

"Native Churches	6
Ditto Stations	10
Ditto Assistants	7
Ditto Students	2
Ditto Converts	230

"As to the character of the converts, in regard to some I have much joy, from their intelligence and interest in Divine things. They manifest considerable zeal and activity in urging the acceptance of the Gospel on their countrymen, and are advancing in knowledge and in piety. With respect to others we have met with discouragement and trial, though of no very grievous kind, and which would be greatly abated by a more constant, vigorous, and loving oversight of the Churches by all concerned.

"Some of the newly received converts are good classical scholars, though they have been somewhat reduced in circumstances, from the pressure of the rebellion. These in time may do service for Christ when the field is open for further occupation."

HANKOW.

The Mission in this immense city was commenced in 1861, and, since the lamented death of the REV. ROBERT WILSON, the REV. GRIFFITH JOHN has been the only European Missionary sustained by the Society. He thus reviews the year 1864 :—

"Christ's kingdom is extending in this part of China; and though the events connected with its extension are not so exciting as some might wish, yet there is evident progress. That the pure, self-sacrificing religion of the Cross should make any progress among a people so gross and selfish as the Chinese are is a proof of the Divinity of its origin and of the supernatural agency by which it is applied.

"Throughout the year our daily services have been well attended, and the chapel has been filled with respectful and attentive audiences.

"The Church in HANKOW is growing stronger both in character and numbers. The piety of most of the members is apparently deepening, and their religious experience ripening. Many are growing in grace and in the knowledge of Christ. Last Sunday one of the members made the following remark concerning himself :—'I think, teacher, that a great change has taken place in me. In former times nothing delighted me so much as to hear the Ten Commandments expounded, and I cared comparatively little for aught else. But now I delight to hear the words of Christ recorded by the Evangelists explained, and the doctrine of the Cross preached. I have learned long since that the law brings life to no one; and now Jesus and the Cross are the supreme objects of my affections.'

"During the year eleven have been added to our number. Most of them are shop-keepers and tradesmen. One is a *Ku-Jen*, or, as it is generally translated, Master of Arts. He is a man of more than sixty, has attended four examinations in Peking, and is highly esteemed as an accomplished scholar. His moral character has always stood high, according to the native standard of morality. He has been convinced of the truth of Christianity for two or three years past; but he could not command sufficient courage to make an open profession of it till the middle of last year. So far he has given me every satisfaction, and I am earnestly hoping that his example will have a salutary influence upon many of the *literati* of the place.

"Some of the converts have left Hankow for their distant homes. One is gone to the province of *Ho-Nan*, another to the province of *Shantung*, and others are gone to other parts of the country. May they have strength to cleave to the Lord Jesus in spite of all obstacles, and may they be enabled to shine as bright and burning lights in the midst of the universal darkness by which they are surrounded.

"The present number of Church members is thirty-six.

"I attach great importance to schools, and wish I had time to work them more efficiently. To make them thoroughly effective much time and attention must be devoted to them. On the whole, I consider last year's experiment a success. All of the sixty or seventy boys became acquainted with the truths of Christianity. Many of them made great progress, having committed the whole of our Catechism and portions of the New Testament to memory, and being able to repeat them without missing a character; and some of them seemed to feel an interest in what they were learning. What they learned in the schools they carried with them to their homes, and made it known to their parents, their brothers and sisters. Their playfellows, also, who did not attend the school, learned something from them. Once and again have I been amused and pleased to hear other boys catechizing each other in the language of our Catechism.

"All expenses connected with the building and the carrying on of the schools have been defrayed by members of the foreign community.

"Let me, at the commencement of the year 1865, beg, in behalf of the HANKOW Mission, an interest in your prayers, and in those of the Churches. Pray for this infant Church; pray for this vast heathen population pray for me and the Native Evangelists. 'Brethren pray for us, that the Word of the Lord may have free course and be glorified, even as it is with you.'"

TIEN-TSIN.

Our Missionaries, the REV. JONATHAN LEES and REV. JAMES WILLIAMSON, report the state of the Mission in that city as follows.

"Our work, which was commenced in 1861, has gone steadily forward, and with many indications of the Divine favour and blessing. True, we are not permitted as yet to tell of numbers brought to repentance and true faith; and it may be that our own faith needs large increase before God shall grant such blessings as these. But there is undoubtedly a great work in progress, which we or others shall one day realize. In *due* season the reaping-time must come.

"On the last Sunday of October a young man was baptized respecting whom we cherish many hopes. His name is *Shau*. By trade he is a maker of fancy lanterns, working with his father. He is very poor, and has enjoyed few opportunities of gaining knowledge, either human or Divine; but he is naturally diligent and warm-hearted, and has, besides, good mental powers, which the Gospel (as is so often the case) has quickened into action. It is now perhaps eighteen months since he first appeared as a candidate. His evident sincerity and satisfactory acquaintance with the truth would have led to his reception long ago, had not he felt great difficulty as to keeping the Sabbath—a point which is always testing for new converts. At length, however, his decision was made, and the Church joyfully welcomed him. A large congregation witnessed the baptism. His answers were very clear; and especially pleasing was his avowal of weakness, and simple reliance upon the Spirit's help. When, at last, his long-cherished wish had been gratified, and, with prayer to Father, Son, and Holy Spirit, he found himself avowedly a follower of Jesus, the poor lad burst into a flood of tears, which he hardly attempted to repress during the prayer which followed. Let us ask your prayers on his behalf. He has had to pass through much persecution at home. All sorts of schemes have been tried to shake his consistency, but thus far, I believe, without success. I rarely meet him without hearing some new tale of home trial. He finds it hard to be at once an obedient son and a faithful Christian. His Bible has been more than once taken from him and destroyed. On Sabbath his clothes are often hid to prevent his coming to the chapel. He has been frequently beaten for his unwillingness to break the Sabbath, although during the previous week he had by over-work amply earned his rest. We have thought of taking him on as a student, and may yet do so; but this has met with determined opposition from his family; and, much as he wishes to give himself wholly to God's work, we must wait till God shall open his way."

In PEKING, the capital of the empire, the REV. JOSEPH EDKINS and DR. DUDGEON labour with diligence and success.

"The preaching of the Gospel," says the former, "has now been carried on in the hospital for two years and a half, and I embrace the opportunity afforded by the close of

the year to describe the position to which, by the Divine goodness, we have now attained.

"The first three converts, baptized in January 1863, were all patients in the hospital. Two are now employed as Bible Colporteurs. The third resides in a neighbouring town; and we have it in contemplation to accede to his proposal to establish a subordinate Mission there, in the charge of a Native Catechist, who would be greatly cheered by the zeal and sympathy of this young man.

"The next convert, received a year since, has been very useful in persuading others to become Christians. He is an elderly *Manchu*, of the yellow banner, that is, of the Emperor's own tribe. Two of his sons, a brother, and two nephews have followed him in making a Christian profession, and several of his acquaintances he has also induced to hear the Gospel preached, which has led to their renunciation of idolatry and the adoption of Christianity. They are all *Manchus*, and in the receipt of salaries from the Chinese Government.

"A Mohammedan, baptized in 1863, and who was for several months a patient under Dr. Lockhart, has been for a year employed as a schoolmaster and chapel-keeper. He has twenty pupils, four of whom are orphans or the children of beggars; and these are supplied with food and clothing from the school purse. The number of such children could be increased, if we had funds for this good purpose.

"At the chapel where this school is conducted there is a good congregation on Sabbath days, and a Native Catechist is also in daily attendance. It is distant half a mile from the hospital, and has in connection with it a female class, at which a large number of native women have had the Gospel plainly explained by a zealous and persevering female friend. Three or four Chinese women, attendants at this class, are likely, in due time, to become professed Christians.

"The Boys' School has worked well, by leading to the attendance of their parents at the chapel to hear the tidings of salvation. Three such men have been baptized during the year, who were all providentially brought in this way to faith in Christ.

"The preaching of the truth has now been continued for more than a year in the western part of the Tartar city, and has resulted in the baptism of thirteen persons. Lately one of these offered his services gratuitously as a schoolmaster in connection with the chapel, if I would provide him a room. Accepting the offer, I furnished a room, and he has commenced with good prospects.

"The importance of school instruction in Peking is great, whether we look at it as conveying a good impression to the public mind of the loving spirit of Christianity, or as operating beneficially in inducing friends of pupils to become attendants at worship.

"The first female convert in Peking was an aged *Manchu* woman, who happily possessed the power of reading. Her son brought home some Christian books to her—our volume of hymns, a catechism, and the 'Peep of Day.' She read them with great interest, and, after Chinese fashion, began to commit the hymns to memory. She also urged her son to attend the chapel constantly, for the doctrine was good. He did so, and became, after some weeks, an applicant for baptism. When questioned as to the steps by which he had been led to seek acquaintance with Christianity, he said that he did so by the direction of his mother. He was urged to bring her to chapel. She came, but had to be carried by her son, being old and very feeble. After a second interview with her at the chapel, at her earnest request I administered baptism to her. She witnessed a good confession as a simple and sincere believer in the merits of Him who died for men. She was very soon afterwards taken to the Church in heaven. I saw her once subsequently to her baptism, and learned that she had been busy in instructing the female members of her family, one of whom, a blind girl of twelve, gave some ready answers to questions which I proposed. On Wednesday last the son came with sorrowful tidings. His mother had died after an unexpected illness of five days. She had dictated a message to me on the first day, to the effect that she hoped to be at chapel on the second Sabbath afterwards. She occupied herself with repeating three of the hymns and the Catechism, and, while thus engaged, peacefully departed. This afternoon (28th Dec.) I went to her house and held a religious service in the presence of the family, in their white mourning, and about twelve of the Church members. I felt satisfaction and delight while giving out the hymn—

'Hear what the voice from heaven proclaims,
For all the pious dead.'

To-morrow morning some of the converts will accompany the remains to the grave, when the Native Evangelist will conduct a funeral service.

"We hope that many *Manchu* and Chinese women will follow this interesting example of vigorous faith in an aged female of sixty-five.

"It remains only to speak of the Native agency. Of thirty who have been baptized at the hospital and the two chapels, twelve are employed as preachers, students, schoolmasters, and sellers of the Scriptures.

"Thus we have much reason to be thankful for the measure of success granted in this Mission; while we pray that, by the renewing grace of God, these recent converts may all be made shining examples of the power of the truth."

The state and prospects of our Chinese Mission, as indicated by the preceding brief recitals, ought to awaken gratitude and satisfaction. It is indeed manifest that our Missionaries labour among millions debased by falsehood, fraud, and sensuality; but they bear with them an instrument from God which can raise even these from their deepest degradation; and to many they can appeal and say, "Such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

The amount of *early* success which God has granted to the labours of our faithful brethren affords a blessed contrast to the long-delayed and limited success of their devoted predecessors. How many years did MORRISON and MILNE toil, in hope and against hope, without a solitary Chinaman in whom they found a Christian brother! The baptism of *Leang-a-fa* was to them as life from the dead; while it is our privilege to rejoice with our Missionaries over hundreds—hundreds who but as yesterday were dead in trespasses and sins, but are now "quickened together with Christ, and made to sit together in heavenly places in Him."

But as our Chinese Missions supply abundant reward, so they involve corresponding obligations for enlarged exertion. The fathers and founders of our Society felt for the millions of China, and sent to them messengers of mercy, when every section of the Protestant Church, cold and apathetic, left that world of lost souls without pity and without help. Let us, by God's help, prove ourselves equal to the duty, and worthy of the honour, which they have bequeathed to us. As we look to China we must say, with an emphasis stronger and more distinctive than to any other field of Missionary toil, "The harvest truly is great, but the labourers are few." And, as the harvest prospects are equally glorious and certain, let us pray more earnestly to the Lord of the harvest that He would send forth more labourers—men qualified for the service by His Holy Spirit, uniting strong faith with child-like dependence, and maintaining the purity and ardour of their zeal at the altar of redeeming love.

INDIA.

The intimate and responsible relations of Britain with this vast empire invest it with special and imperative claims upon our Missionary sympathy and zeal. Whatever advantage India has already received from the intelligence, the mercantile enterprise, and the salutary legislation of our government, idolatry is still the fruitful source and the sustaining power of that vice and misery by which her millions are enslaved.

Several years have now passed since British power triumphed in the suppression of the Indian mutiny; and the triumph of our arms has been followed by many just and beneficent measures for the improvement and happiness of the people; but, if any sanguine hope was entertained by our countrymen that either the justice or beneficence of our rule would pre-dispose the people to adopt the religion of their rulers, such hope has ended in disappointment. Education, *unaccompanied by religion*, has latterly been liberally sustained and widely extended by the Government; but, whatever social advantages may result from these efforts, the enlightened few who have been taught to despise idolatry still conform to

its debasing claims, while they hold in contempt and hatred the character and worship of our Divine Redeemer.

The following picture of Hindooism *as it is* is given by the REV. E. A. WAREHAM, recently appointed to BELGAUM as colleague with the REV. W. BEYNON:—

“A festival was held in the village named *Kurehe*, about three miles from Belgaum. As it is the first at which I have been present, and thinking it would be interesting to you, I will endeavour to describe what I saw.

“Mr. Beynon and four of the assistants went. The day was very hot—about 86° in the shade. Notwithstanding the excessive heat, crowds of natives gaily dressed were eagerly pressing towards the village. This is one of the largest village festivals in this part of the country, at which some hundreds of people pass through the fire. But of this anon.

“We made our way through crowds of people to the temples, and there a scene of the wildest confusion presented itself. There must have been some six or seven thousand people present.

“There are two temples belonging to the Jain sect: in both Shiva is worshipped; in one under the form of the Lingam, and in the other in the form of a bull. These temples were crowded with people, who were scattering cocoa-nuts, plantains, water-melons, and coarse sugar among the crowds of half-naked worshippers—I should rather have said revellers, so little like worship was anything I saw.

“Wherever we went we soon got a good congregation, and the sublime truths of the Gospel of Christ were preached. I never longed so much to speak the Canarese as then, seeing thousands of my fellow-men in rebellion against the true God, and paying Divine honours to a stone.

“A number of the people, of whom half were women, having bathed, proceeded to the house of the Jangam priest. After worshipping him, they laid themselves flat on the ground, and began to roll themselves towards the temple, a distance of about a quarter of a mile. I counted seventy-three rolling themselves along on the bare ground, nearly naked, the burning sun pouring down upon them; and several were led away quite exhausted before they reached the temple. I saw one little boy, about six years of age, rolling over the sharp stones: the poor little fellow appeared quite worn out; at last his mother took him up. All these people had made vows to Shiva. These were followed by the Jangam himself. The people spread their garments for him to walk upon, and numbers of men with rams' tails were gently waving them about to keep him cool. Then followed the gods (borne in palkies), which had been brought from the neighbouring villages, on a visit of ceremony to the god of this village. These were accompanied by numbers of men bearing banners and blowing the most discordant instruments. The whole procession ranged before a large fire of burning charcoal, making a square of about sixteen feet, and about four inches deep.

“A priest, having first performed the usual act of worship, sprinkled all round the fire with sacred water. This being done, mats were placed at each corner, upon which offerings were heaped; then another priest came with a burning lamp and a large bell, which he rang at each corner, at the same time waving the lamp over it, going round and round the fire, as though not liking to venture through it: at last he boldly dashed through, followed by the whole procession, including the gods. I should think at the very least about 700 people passed through the fire, principally men; but I saw women and children pass through also. One man was knocked down, and he appeared very much burnt. Then came a crowd of women and children who had the hot ashes poured upon their heads.

“Could Christians at home see Hindooism in all its withering, soul-destroying power, they would be more earnest in sending the Gospel of life to this dark, dark land. There would then be a noble self-sacrifice that the Heathen might receive the knowledge of a Saviour.”

Such are still the cruel and degrading superstitions of our Indian fellow-subjects; and the only corrective for these monster evils must be sought in the Divine and gracious power of Christianity—Christianity diffused by that moral agency which it both sanctions and supplies, and commended in the spirit of gentleness and love which it never fails to evoke.

To secure the regeneration of India by the peaceful diffusion of the Gospel is the sole object of all Missionary operations; and, although to the thoughtless and the sceptical the enterprise seems hopeless, we thank God that His Word has been preached “in demonstra-

ton of the Spirit and with power," so that thousands and tens of thousands in different kingdoms, and among different tribes, throughout that empire, have "turned to God from idols to serve the living and true God; and to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come."

The *value* of Missionary success in India is not to be estimated chiefly, much less exclusively, by the *number* of Native Christians, but rather by their *character and influence*. On this subject the following testimony of the REV. F. BAYLIS, an experienced Missionary in TRAVANCORE, and the pastor of a Native Church of nearly three hundred members, cannot but afford devout satisfaction.—

"I cannot but think," he writes, "that, taking one thing with another, the Church here would bear comparison with most Churches of the same numbers at home. The same spirituality of mind and earnestness in the Lord's work, often seen in more advanced Christians in England, can scarcely be expected; but, surrounded as they are by great temptations and many evil influences, exhaling day by day a tainted atmosphere, we rejoice in that whereto they have already attained, and commend them to Him who 'is able to keep them from falling, and to present them faultless before the presence of His glory with exceeding joy.'"

The severe test to which the Hindoo convert must submit who renounces the superstitions of his fathers for the faith of Christ is in every case a strong proof of his sincerity; and, in a majority of instances, the *fiery* trial through which he passes demands *strong faith* in the Gospel and love to the Redeemer—love warmer and stronger than he bears to father and mother, wife and children, houses and lands; and, unless he is willing to become an outcast, friendless, and poor, and to be hated of all men, for Christ's sake, he cannot be His disciple.

It cannot be denied, and need not be concealed, that our Indian fellow-Christians are often subject to infirmities, and sometimes chargeable with strange weaknesses and imperfections; but these are attributable to the influence of their former paganism rather than to the want of Christian sincerity; while, on the other hand, the most encouraging feature of our Churches is found in the progressive intelligence and consistency of the members.

The journals of our Missionaries supply many striking examples of personal and domestic piety in the converts; and, in contrast with the selfishness and insensibility which characterize Heathenism, the Native Christians often manifest to their suffering relatives and neighbours a generous and self-denying sympathy in the relief and comfort they afford. Hence, in connection with the Indian Churches generally, there are societies, as amongst ourselves, for affording seasonable help to the sick, the aged, and the poor.

In former years the Hindoo convert often exhibited the natural weakness of his character by dependence, almost abject, on European teachers and friends; but now, under the influence of Christian principle, he manifests a sense of obligation and of self-respect which induces him to do what he can for his own support and for the advantage of others, and which, above all, constrains him to put forth with cheerfulness his strength in the service of his Saviour and the advancement of His kingdom. If school-houses are required, he will assist in their erection; if new chapels must be built, by his personal efforts or his Christian offerings he will take his share of the work; towards the education of his children he will be willing to contribute the required school fee; and for the support of his native pastor he will give freely as he has freely received. As illustrations, the ordinary contributions of the Native Church at CALCUTTA for the last year amounted to nearly £120; and the income of the Educational Institution exceeded £270, the latter being nearly threefold the amount received three years since.

These evidences of Christian liberality may be thought exceptional, and restricted to the North, and especially to the metropolis of India; but, in the native state of TRAVANCORE,

far from the centre of European wealth and commerce, where nine-tenths of the population earn their daily bread by the sweat of their brow, the Christians of *James Town*, one of our Mission Stations, contributed in a single year, for the erection of a spacious new chapel, more than £200; and, during the year 1864, the seven stations in the province raised for religious purposes the unprecedented amount of £783 12s.

Had these fruits of Christianity in Travancore been foretold but seven years since, the best informed and the most sanguine friend of Indian Missions would have been incredulous; and, now they are yielded in such generous measure, they ought to awaken our sincere admiration, and inspire us with grateful praise to God.

These illustrations of practical Christian faith, selected both from Northern and Southern India, might also be adduced, though in various degrees, from other Mission Stations. They are not invested with undue prominence, as though the Directors regarded pecuniary contributions as the best evidence of piety, or the most precious offering in the sight of God; but they are adduced as clear and gratifying evidence that, in these Hindoo converts, the selfishness of Paganism has given place to the generous spirit of Christianity, and that, in the progressive influence of this Divine principle of their renewed nature, the Gospel will secure for itself, even in India, the power of self-support and self-extension.

The Directors cannot conclude these brief statements in relation to the Society's Indian Missions without expressing the high gratification and sanguine hope with which they regard the increase and improvement of Native agency. The measures prosecuted for several years for giving to Christian converts of approved character and promising talents a course of suitable training for different departments of labour, as teachers, catechists, and evangelists, have brought great advantages to the cause of Missions. The Native agents, by their superior education and Christian character, secure from the people generally greater attention and respect; and their familiarity with the languages, feelings, and habits of their countrymen renders them invaluable as fellow-labourers with the English Missionary. During recent years several of these devoted evangelists have received ordination as pastors or co-pastors with our Missionaries over the Native Churches; and in this capacity they are now stationed in Calcutta, Benares, Chicacole, Cuddapah, Bangalore, Madras, Belgaum, and Travancore. And, while we should fervently pray that the Lord of the harvest would send forth from our Churches at home more labourers into the harvest, we long for the time—and the time we anticipate—when every British husbandman shall have many native evangelists and pastors enjoying his counsels, toiling at his side, and sharing his reward.

MADAGASCAR.

With feelings of humble gratitude to God the Directors are able to present a report, brief, but highly encouraging, in relation to the country and the Government, and no less of the state and prospects of the Mission.

The latest information received is from the REV. ROBERT TOY, who has laboured in the capital and the surrounding country since the autumn of 1862, and who is therefore a competent witness of the several important events that have transpired, including the short reign of RADAMA II., and the elevation of his widow to the throne of Madagascar. Mr. Toy writes—

“Since the removal of the late Prime Minister considerable improvement has taken place in the general state of the country. No new attempts to create a revolution have been made, and no fresh rumours respecting the resuscitation of the late King have arisen. It is now generally believed that the previous ones were set afloat by the authorities themselves, for the purpose of discovering who their real friends were; at all events, they seem to have been well informed from the first in reference to the principal parties implicated. With

respect to the parties concerned in the last attempt to overthrow the Government, they have acted, on the whole, with very considerable forbearance. With the exception of eighteen persons put to death, and a few others put in chains, a free pardon has been granted to all, and those in concealment have been invited to return in good faith to their homes—an offer of which, I believe, all have availed themselves."

Tranquillity prevails generally throughout the country, and, although both the sovereign and the Government are avowedly heathen, they practically uphold the laws, and sanction religious freedom among all classes. MR. PAKENHAM, the British Consul, has returned to the capital; and in the new treaty of peace and unity between our Government and that of Madagascar, which he has recently negotiated, provision is made for civil and religious liberty both to our countrymen and to the Native Christians, which of course our Missionaries regard with thankfulness and satisfaction.

During the past year the Mission has been both extended and consolidated. The number of Missionaries, including our venerable friend the REV. WILLIAM ELLIS, who have laboured in the city of ANTANANARIVO has been eight, besides three lay agents, severally devoted to the erection of the Memorial Churches, a hospital for the sick, and the direction of the press. The medical and surgical skill of DR. DAVIDSON has been extensively applied, and has proved of incalculable value to multitudes of the people labouring under different forms of disease.

Seven congregations have been established in the capital, the aggregate number of attendants being more than 5000, and the number of Church members exceeding 1400. The number of hearers now stated applies to the morning service; but in the afternoon there is to some extent a change of persons, making at least 6000 attendants during the Sabbath; and to these must be added not less probably than 1000 more, detained from various causes from public worship, making about 7000 professed Christians residing in the city.

"With respect to my own work," writes Mr. Toy, "everything seems going on as satisfactory as I could wish. During the year we have put up a good substantial clay chapel, much larger, and in every respect better, than the old one, which, besides being too small, was built so hastily as to be scarcely safe to worship in during a heavy storm. I never miss a month without baptizing several. Last Sunday eighteen were baptized, and seven more have already given their names for the following month. The number of members now on the Church book is 220, and upwards of thirty are waiting to be admitted.

"In addition to the Church at Ambohipotsy, I have now under my care *nine country Churches*. These I continue to visit as often as possible."

From the REV. WILLIAM ELLIS the subjoined gratifying intelligence has been received relative to the spread of Christianity in the country districts around the capital:—

"The Gospel is still spreading among the villages. The week before last I preached at the opening of a new chapel at Ilafy, an ancient, picturesque, and celebrated royal village, once the capital of the surrounding country, where not fewer than 500 persons were present. The chapel, which, including the minister's room and vestry under the same roof, is nearly 80 feet long and proportionably wide, was built by the people themselves, and is one of the neatest and best-finished places of worship I have yet seen in Madagascar."

Not only in the villages around the metropolis, and in the more distant parts of the province of IMERINA, but in districts distant several days' journey, companies of Christians are found who, in the dark days of persecution, were driven into exile to escape slavery or death. At the date of MR. ELLIS's last letter he was about to start for FIANARANTSOA, having received an urgent request from a body of Christians there who had never seen an English teacher.

Two agents of the Church Missionary Society, the REV. MESSRS. CAMPBELL and

MAUNDRELL, lately commenced Missionary labours in the province of VOHEMARE, the most northern part of Madagascar.

The description which they give of the general character and habits of the people corresponds too accurately with that given of the heathen population throughout the country. They are ignorant, untruthful, selfish, and licentious in the extreme. But, on the other hand, the newly arrived strangers were welcomed as *Englishmen*, and among the *Hovas* they met with a few individuals, including the governor and his wife, who appeared to be true Christians. The former spoke of the days when he was accustomed at the capital to hold religious meetings with FREEMAN and other Missionaries, and showed the Bible which, during the persecuting reign of Queen Ranavalona, had been buried in the sand for its preservation.

The Missionaries describe their introduction to the governor of this remote province as follows :—

“The Hovas hold a position, with respect to the Missionary, and to the other tribes of Madagascar, similar to that which the Jewish converts did in the time of the apostle Paul. Many of them, having received the Christian faith at Antananarivo, may be found professing that faith in the remotest parts of their country. For instance, the governor of Vohemare, we have heard, is a Christian, and has built a small house of prayer and praise for himself, his wife, and a few others, at Amboanio. He met us at the door, and we were introduced to him by Mr. Guinette. He appeared very glad to see us; so also did his wife, who was sitting at his side from first to last. He said that he had heard from Tamatave and from the capital of our coming, and had awaited our arrival month after month. He and his wife, with two or three more, are the only baptized Christians here. Oh, what a mercy to have them! In alluding to the work of the Missionaries in Madagascar, the governor said that as the sun dispels the darkness, and sheds light and comfort upon the earth, so the light of Christianity was beginning to shine amidst the darkness of his own country. He alluded also to the times of persecution, showed us a Bible which he had buried beneath the sand in those times, and repeated the passage of Scripture that gave him and his fellow-Christians comfort when forsaken by all his friends; viz., Matthew xii. 49, 50, ‘Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.’

“Lord’s Day, Nov. 13th.—Mr. Campbell and I had scarcely finished breakfast this morning on board the vessel, when the governor’s private secretary (a Christian) came on board with a message from him to this effect: ‘The governor says the Lord’s day has now come, and he wishes you two white men to come and join with him in singing and prayer.’ We at once accompanied the messenger to the governor’s house. He was reading the Bible when we arrived, with his wife seated at his side. After a little general conversation, he alluded to the meetings for prayer, &c., which he used to enjoy in Mr. Freeman’s time, and expressed a wish that all of us should now join in like manner in singing the praises of the Lord. Many hymns were sung, some to English, and some to Malagasy tunes. Then I read the 1st chapter of the Acts of the Apostles, Mr. Campbell the Litany, and Charles le Bon concluded with an extempore prayer.”

We recognise in this long-hidden treasure the diligence and fidelity of the first Missionaries to Madagascar. Foreseeing the rising storm, and knowing that their time for toil was short, they laboured day and night that they might give to the people in their own tongue the Word of the living God; and, thus armed against the power of the tyrant with the sword of the Spirit and the shield of faith, they were prepared both for attack and defence, and proved more than conquerors, through Him that loved them. The relentless persecutor, who vowed to exterminate the Bible throughout Madagascar, and who could not be happy while a single Christian breathed in her dominions, now sleeps in unhonoured dust, and her name is remembered only to be hated; but “the Word of the Lord endureth for ever.”

At the invitation of the Directors, the REV. WILLIAM ELLIS hastened to Madagascar on the accession of RADAMA II. to the throne on the death of his mother. He left England

in November 1861, reached the city of ANTANANARIVO in the following June, and was joyfully received by the young monarch. The short career of the King, which commenced so auspiciously, rapidly degenerated into the lowest forms of vice, and within two years terminated in his deposition and murder.

In Radama II. Mr. Ellis expected to find a nursing father to the Church, but his expectations ended in the keenest disappointment, and with fearful omens for the future interests of Christianity. But Mr. Ellis remained at his post firm and faithful, and rendered valuable service both to the new Government and to the Native Christians. He has now outlived his fears, and, trusting to Him whose grace and power have hitherto been the safeguard of His Church in Madagascar, Mr. Ellis anticipates with confidence her freedom and enlargement.

While the Directors cannot adequately estimate the value of the services of Mr. Ellis in Madagascar, they do not feel at liberty by urgent requests to prolong his absence from his home and friends, which has already exceeded by a year the time originally contemplated. Trusting, therefore, to that unremitting care and attention granted to our venerable friend throughout the vicissitudes of his prolonged and honoured life, the Directors anticipate with sincere pleasure his arrival in England during the ensuing autumn. As the representative of the Society in Madagascar, Mr. Ellis will return with their confidence strengthened and their gratitude increased; and their earnest prayers will ascend to the God of all grace that, throughout the eventide of life, His faithful servant may largely share the richest enjoyments and the brightest hopes which the love of the Saviour and the grace of the Holy Spirit can impart.

In this abbreviated recital of the Society's operations manifold instances of self-denying labour have been omitted, on which the Missionary's God has smiled; and many results of such labour have been passed over in which the angels of heaven have rejoiced, and in which the glorified Redeemer has beheld the travail of His soul and has been satisfied.

But while the Directors bear their just and willing testimony to the diligence and fidelity of their devoted brethren in every section of the Mission field, they do but give utterance to the deep convictions and earnest desires of these labourers, in the language of the great Missionary, "Brethren, pray for us!"

While with adoring gratitude we review the past, we may, by the omnipotence of prayer, accelerate the coming of still better times. On many a heathen land, lately as hard and sterile as the still surrounding desert, the husbandman has broken up the fallow ground, prepared the soil, and with liberal hand has broadcast the earth with the seed of God's kingdom. And now he waiteth for the precious fruit of the earth, and hath long patience, until he receive the early and the latter rain. Nor shall he wait in vain. But let us sustain his patience and strengthen his faith by earnest intercession with Him who, having given the promise of a blessing, has yet said, "For this will I be inquired of by the house of Israel, to do it for them." Let us agonize in prayer, nor let Him go until He bless us; and times of refreshing from the presence of the Lord will surely come. The Spirit shall be poured forth from on high, and the reward of the labourer shall no longer be restricted to scattered ears or to the handful of "*first-fruits*," but in every land, with glad and thankful heart, he will bear the golden sheaves to the garner, and celebrate with rapture the harvest-home of a ransomed, regenerated, happy world.

At the conclusion of the Report Dr. LIVINGSTONE, who was at the back of the platform, was conducted to a place next to the hon. Chairman, and was received with great enthusiasm.

The CHAIRMAN:—My Christian Friends,—I am sure you will have forgiven me for departing in some measure from the usual course of proceeding, in having that interesting

and valuable Report read before any observations from the chair; but when we remember that we are met as a Missionary Society, I for one feel, and I think you will join with me in that feeling, that we are assembled for Missionary purposes, and to thank and praise God for all He has done, and to do honour to those who bear the burden and heat of the day; and therefore I feel that the key-note to a meeting of this sort is far better given by a Report such as that which has been read by Dr. Tidman, who has this day told you that for five-and-twenty years, through God's goodness, he has read the Reports to us; and I feel that it is far more profitable for you to listen to these details and facts, coming as they do from those who really know the work, than to listen to me, who, though heartily rejoicing to take a humble part in a meeting of this nature, am certainly not qualified to give the key-note on such an occasion. I have listened to that Report with the deepest interest, and, as your Treasurer, I feel that we have cause of thankfulness that this, the first time I have had the honour and pleasure of presiding, should be the occasion on which the Secretary is able to tell us that a larger amount of funds has been collected than in any previous year. There was one observation which I caught in the Report, namely, that in Demerara some of our Missionaries had suffered somewhat from the effect of that war which has, to our great regret, been devastating the United States; and I think I should be wanting in my duty if, in any meeting of Englishmen, and particularly in a meeting such as this, I did not express that sympathy which we feel with that great people, who are bound to us not only by the ties of blood, and language, and religion, but by that sympathy which I hope will continue growingly to unite us; and I am sure that I am only expressing your feelings when I say that we have felt with them the deepest sympathy in recent events, and that we do thank God and rejoice at the termination of that war—a war which will end, I am sure, in the happiness of that great country. As we listened to the Report, how eloquently fell on our ears the names of such venerated Missionaries as Philip, and Moffat, and Ellis; and now we hear, in connection with that most interesting Mission to Peking, the name of Lockhart. Do not those names speak to us far more eloquently than anything which can fall from any one who has not the means of practically knowing the labours of the Mission field? What a blessing it is to think that Moffat is spared to us, and that we have around us younger men—men who are ready to undertake the work, and who are ready to go forward, and take the places of those venerated patriarchs. There was one point which I was glad to hear touched upon in the Report, and which is the only thing with which I shall now detain you. I am glad to hear that it is the conviction, not only in our own Society here, but, I believe, in all similar Societies, that we must look more and more to the raising up of native agencies for the work. Has not the time come when we may review the work of our Missions? and can we for a moment hesitate to believe, looking at the teeming populations of India and China, that it is not possible—reasoning according to human means, and according to what experience has taught us—that we shall be able to send out men sufficient to instruct those great peoples? Are we not more and more taught that we may go forward in faith, and encourage our Missionaries, and, perhaps, sooner than has hitherto been done, encourage even new converts to go out among these masses, while they have all the fervour and love of their Saviour in their hearts? I believe that, with God's blessing, if that be kept in mind, year after year, when we celebrate our anniversaries, we shall have to bless God more and more. It may be humbling to us to know that we and our beloved Missionaries may have to sow, and leave others to reap; but I believe that, until we have a larger and more effective native agency, we shall not see those great results which we are promised. Blessed be God for His precious Word; for we do not labour on a "peradventure." We may have to wait, and look on; but we do know, and we have His gracious and blessed promise, that Christ will one day reign King of kings, and Lord of lords!

THE REV. J. GUINNESS ROGERS said,—Mr. Chairman, I rise to move—

“That the Report, of which an Abstract has been given, be approved and adopted, and that it be forthwith printed and circulated by the Directors. That this Meeting gratefully acknowledges the special mercy of God in the encouraging aspect presented in the varied and extended operations of the Society in Polynesia, the West Indies, South Africa, China, India, and Madagascar. It nevertheless most deeply deprecates the deadly influence of Paganism, which prevails over hundreds of millions of our fellow-men, natives of those several countries; and, while pledging itself to increased labours for the salvation of these perishing multitudes, it depends exclusively for success on the faithful promises of God our Saviour, and the special grace of the Holy Spirit. The Meeting also, while cherishing devout submission to the will of God, in the removal by death of an unusual number of devoted Missionaries, is thankful that He has raised up other labourers to occupy the posts of their departed brethren.”

Sir, it is extremely encouraging, certainly, to the Directors of this Society, to think that, at the close of seventy-one years of labour, they have to report to-day a larger income, raised by the friends of this Society, during the past year than during any corresponding period of its history; and, sir, let me say that it is not to be forgotten, in relation to that, that this income has been raised in a year when those who know Lancashire will be prepared to say the pressure of distress has been felt there more severely than at any former time of the cotton famine. Seventy-one years of labour constitute a very short time in a nation's history, a very insignificant period in the development of God's purposes, but still quite a sufficient period for testing the principles and the faith of those by whom this Society is carried on. During those seventy-one years more than one generation of Directors, Missionaries, and contributors have passed away; and in the fact that others rise up we have a proof that this Society has not been originated merely by the enthusiasm of a few, but that it rests upon great spiritual principles, which, taking hold of the hearts of men, are sure to propagate themselves, and so cause the work which they inspire to go on from generation to generation. Thus, instead of the fathers, the children are rising up to carry forward the standard of the Cross, and to persevere in this glorious conflict until the whole world confess that Jesus is Lord of all. If there had been spared, during the whole of those seventy-one years, a devoted friend of this Society, who remembered its commencement, and he were to come here to-day, it would, at least, be a satisfactory thing for him to find that, while we are here to-day confessing that the difficulties of our work are no less than they were when that work was commenced, and that the claims upon the resources of the Churches, instead of being diminished, are rather augmented, nevertheless we are here, after seventy-one years' trial, with unshrinking loyalty to our principles, with unabated faith in the Gospel which we have to preach, with zeal, I trust, as earnest, and fervent, and self-denying as ever, and with a confidence in the ultimate success of our work which has been gathering strength from the experience of every one of the seventy-one years which has passed. It might seem even that gentlemen standing outside of our ranks, perhaps having very little sympathy either with our work or with the principles upon which that work rests—philosophical thinkers, as they profess to be—might, at all events, recognise in our history, in our progress, in our present position, in our hold upon the Churches of this country, a great fact, which they, at least, should seek to understand; and they might be prepared to say, “Well, these men are greatly mistaken; we do not believe at all in their expectations or in their principles: but, at all events, we must recognise that their aim is noble; we must confess that their thought is a grand one; we must admit that their faith must be very firm; we cannot deny that they have done some service to humanity; and if we can't go with them, we may, at least, honour them for the principles which they cherish, the self-denial which they manifest, and the amount of good which they do.” But that is not the kind of spirit in which we are met. On the contrary, these gentlemen seem to say, and say very extensively too, “There you are, a mere set of Utopian dreamers, a few, perhaps, trading upon the credulity of the rest, but the majority mere visionaries, who deserve nothing but contempt for diverting the energies which might be employed in some more practical operations, and giving your money, and your labour, and your talent for that which can yield no bread.” Is not that the spirit we see all around us? It appears to me that Christian Missions are to be the field on which the great battle of Christianity itself is to be fought in these modern times. It certainly is so abroad. We are there testing the comparative power of the simple truth of God on the one side, and of ecclesiasticism, traditionalism, and ritualism upon the other. In many of our Mission Stations these questions are cropping up, and every year furnishes fresh proofs that they are destined to present themselves on a more extended scale; and possibly it may be that in the future there will be even greater difficulties than in the past. All honour to the Emperor of the French for the enlightened liberality with which he has chosen to recognise the right of

Protestant Missionaries to do their work in the islands of the Southern Pacific; but while we do him honour we cannot be insensible to the fact that the proceedings to which attention has been directed in the Report are but a revelation of the intense determination of Jesuitism to prosecute its labours all over the world, and, wherever it can, to devastate the fair fields of our Protestant Missions. Then it would appear from the Report that there is another problem which has to be tried in another part of the world. In India the question which has to be tested is this: how far the education of the mere intellect without the recognition of the heart at all, how far the inculcation of knowledge which does not recognise God and His truth, will be sufficient to elevate the people sunk in ignorance and debased by idolatry and vice. We have that question coming up before us; and we, as the advocates of Christian Missions, will have a great work to do in maintaining our own principles, and in taking care that, keeping aloof from entanglements and complications of every character, we keep close to our one object, the sending of the Gospel of Jesus Christ unto the Heathen. But, sir, it is in our controversies at home, I think, that we have to recognise this fact even more than abroad. We have seen it for a long time. There are certain writers in the public press, for example, who do not, perhaps, feel themselves quite justified in having their fling at Christianity itself, but who feel always especially happy if they can direct a sarcasm against Exeter Hall and Christian Missions. A few years ago, when we were in the agonies of the India mutiny, we knew a gentleman who thought that India was simply to be an appanage which was to belong to Englishmen, and from which they were to gather as much profit, and honour, and power as they could; who had been accustomed, probably, to that notion, which has been too prevalent in India, of treating its native population as mere "niggers," to be despised and oppressed; who told us, when we were reading of all the horrors of that mutiny, that it was "the saints"—it was the Christian Missionaries—who had done it all. And now, sir, we have another class of assailants. There is a learned philosophical society whose foundation principle, I take it, is that "the proper study of mankind is man," and whose members, accepting the notion that man is, after all, but a highly educated and nobly developed monkey, seem to be engaged in the very scientific, though wearisome search, in quest of the missing link which is to connect these two different races and creatures together. These gentlemen have chosen lately to make special assaults upon Christian Missions. I am not very much astonished at it. It really can be no matter of surprise that political economists, noble lords, and others, who are fed and nourished on blue-books, have no capacity to appreciate the intense enthusiasm and earnest faith which lie at the foundation of our Missionary enterprise. Neither is it wonderful that gentlemen who are so fond of maintaining that the negro belongs to an inferior race of beings have no love for Missionaries, who have demonstrated the great fact that the negro has an intellect to think, has a heart to feel, has a soul to be saved, and that the Gospel of Christ can lift him up to all the dignity and glory of the noblest manhood. As little am I surprised that travellers who, having gone up and down through foreign courts with a very considerable notion of their own importance, return to receive grand ovations, and who would seem to have outlived all faith in everything except their own greatness and power, do not particularly like the simple-minded, self-sacrificing Missionary. Least of all need any of us marvel that traders of the class to which our venerated friend Mr. Moffat alludes say bitter things against our brethren. But surely it is not demanded of us that we answer categorically all the scandals these men may circulate. If our Christian Missions have not a character that will bear such assertions and attacks as those, without our condescending to examine and refute every separate accusation which is put forth, then, I say, the sooner they cease to be the better; for if we have not something on which to rest in the experience of the years that are passed, then we have laboured to very little purpose indeed. But, sir, there is one particular point on which these gentlemen insist, and which lies at the very foundation of the whole controversy, which we are frequently too ready to concede to them; and that is, that while they are perfectly impartial and honourable and disinterested men, who are simply testifying that which their own eyes have seen and their own ears have heard, Christian Missionaries, living in the country, knowing the people, spending their lives for their instruction and their conversion, are interested parties, to whom no credence, therefore, is to be given. Now let us look at this for a moment or two. Are Missionaries interested parties? I should be glad if these gentlemen would condescend to particulars, and would tell us in what the interest consists. If they could point to some Christian Missionaries who had returned home with immense fortunes which they had amassed as the reward of Missionary toil; if they could tell us that our brethren were living upon the fat of the land, in the enjoyment of all possible luxury and ease, with magnificent incomes wrung out of the earnings of the people of this country; if they could tell us that there are great temptations, of this sort held out to our brethren, and, therefore,

that they were indeed concerned to maintain a society which lavished such munificent rewards on them,—then I should certainly say that they were “interested parties.” But how different are the facts of the case! Interested, sir! What interest has the venerable Robert Moffat had—a man who, with that wonderful power of intellect, that marvellous tact, that untiring industry, that skill in touching the deepest emotions and sympathies of the human heart, which he possesses, might have taken a position second to none in this country, but has worn out his fifty years in association with uncivilized men, lifting them up to the dignity of their humanity and their Christianity? I say, look at that venerable man, whose hairs have grown white in the service of his God, and tell me where the interest is, tell me why his testimony is to be rejected, while the words of some passing traveller are to be accepted as true. I have taken one specimen, because our Missionary roll does not boast a more illustrious name; but it would have been possible, if time permitted at all, to multiply such examples. Interest, sir! what interest? Interest in the privations, and afflictions, and sufferings, and toils that attend the Missionary’s life; interest in that exposure to disease which has wrought so frightfully, as you have heard from the Report, in the case of some of the youngest members of our Missionary army; interest in the exposure to martyrdom, like our honoured and beloved brother Williams, and others like him. Interest, sir! Was there interest in such a case as Holloway Helmore settling down and doing a grand and noble work among untutored savages, and then at the call of duty leaving the people whom he had civilized and blessed, to press onward to regions yet more remote, in order that he might carry on there the same labour of love, and, finally, laying down his life and the life of his family in the service of his Master? Interest, indeed, sir! Yes, there is one interest: they have only one. Their conduct is inexplicable on any principle but this: that they have faith in the Gospel, faith in the Lord whom they serve, faith in the power of that Gospel to regenerate man, and that they look forward with confidence to redeemed souls, as their hope, and their joy, and their property. Now, sir, I must say, however, that I do think these gentlemen are extremely wise in their generation. I quite admire the tact that they show in selecting Christian Missions for their ridicule. They appeal at once to some of the worst and to some of the highest feelings of our nature. They appeal to that kind of jealous suspicion which, perhaps, occasionally springs up in our minds in relation to that which we do not see—the readiness with which a certain class of people are always disposed to hail the discovery of some new “mare’s nest,” no matter where it is; and if it be at a sufficient distance removed, all the better. But, on the other hand, they address themselves also to some of our best feelings too. They are specially distinguished, themselves, for their zeal in all philanthropic efforts for the evangelization and conversion of our home population; they are the heads of all movements of that character; and therefore they reproach us because, while working for the Heathen, we are doing nothing for our own brethren at home. Apparently, they understand—at least, I think we understand, and I should think they do too—that, if they can abate the Missionary spirit and the Missionary zeal of our Churches, they have done very much to weaken the power of our Christianity itself. If we look back to the past history of the Church, we shall find that the times when the Missionary spirit has flagged, when, in truth, there has been no Missionary spirit at all, have always been times when false doctrine has prevailed, when there has been corruption, weakness, powerlessness for the accomplishment of any great work; and, therefore, if these gentlemen could really persuade us to renounce our Christian Missions, or could materially diminish our attachment to them, they would have done not a little towards awakening the power of our Christian faith and chilling the zeal of our Christian communities. Our Missionary Societies, be assured, are essential to the maintenance of piety at home, of deep-toned, earnest faith, and of persevering prayer, just as much as they are necessary for the carrying on of the work of the Gospel abroad. We do not pretend to be here to-day boasting of perfect success, but we are not going to confess that there is a failure. We must not forget that we have not to look only to the work that has been actually accomplished. We are too fond at times of measuring our success by the actual visible and tangible results on which we are able to fix. We say we have so many Churches in one part of the world, we have gathered in so many converts, we have received such an amount of income, and on all that we congratulate ourselves. Quite right that we should, sir! The Christian Churches that have been founded by our Missionary brethren have stood every test that could be applied to Christian principles. They have been tried by seductive appeals to their Christian loyalty from Popish emissaries, and they have resisted them. They have been tried by appeals to their liberality from us, and they have nobly responded, and generously they have given the proof that the power of the Gospel was working in their hearts. Their constancy has been proved in the severest

way, in Madagascar especially, by persecution and martyrdom, and they have been found equal to that. Therefore we have great reason to rejoice in the fruit that has actually been gathered. But are we not too prone to rest on mere statistics, forgetting that "the kingdom of God cometh not with observation"? Do we not sometimes forget that the greatest results are those which are accomplished in silence and secret; that most revolutions, and spiritual revolutions above all, come about for the most part gradually; and that there may be, working underneath, principles and influences of which we have little conception, but which will, by-and-by, reveal their power to our astonishment and our gratitude? I have sometimes wandered along the shores of one of our western watering-places, where the ocean is rapidly encroaching upon the land, and from year to year have found great pieces of cliff, alongside of which I had walked twelve months before, entirely detached from the land and swallowed up by the advancing tide. If you were to ask any careless passer-by how that had been done, he would, perhaps, tell you that one night in the previous winter there had been a terrible storm, that the strong wind and the spring-tide had come together, that the waters had rolled in with special violence, and that in that night this great piece of cliff had been detached, and that which before belonged to the land had been given over henceforth to the dominion of the sea. To a certain extent that was true, but not altogether true. If any one had watched, he might have seen that, tide by tide, the waters were rolling up, making a hole here, wearing away a piece of the cliff there, undermining the foundation—secretly, steadily, constantly doing their work—and that this last operation was but the climax and culmination of the whole, and that thus suddenly, as it seemed, at last one great stroke had perfected that which had been doing by little and little during the years that had preceded. Now, sir, is not that the way in which great moral revolutions go on? Are not thoughts deposited in individual hearts as seeds, to take lodgment there? Do not convictions work just where we least anticipate them? and then suddenly the fruit springs up from the seed which has been scattered, and we see with gratitude to God the work which we have been permitted to accomplish. And surely, of all others, we who live in this age ought to lay that lesson to heart, and have faith in the gradual but certain triumph of right principles. This Report has made two allusions, and two very important allusions too, to the abolition of slavery throughout our British dominions. Sixty years ago we not only held slaves, but we had to tolerate all the horrors of the slave-trade. I heard that sixty years ago a gentleman went to preach in the town of Liverpool, and there for the first time saw a slave-ship. He was so impressed with its horrors that, when he stood up to preach the next day, the first petition that he offered in his prayer was, "Lord, have mercy upon the men who are trading in the blood and flesh of their fellow-men;" and before that gentleman's prayer was over almost every man in the place of worship had left. Such was the state of feeling then. We know how the present state of opinion on the subject was brought about. We know how Wilberforce, and Clarkson, and Macaulay toiled. We know how long the day seemed in breaking—how slow the process was. We know how our own Missionary, Smith, was martyred because of his devotion to this cause. We know how long the Churches of Britain had to exercise faith. But then at last the end came; and, despite all the power by which it was sustained, slavery perished. And so it has been across the Atlantic too. Four years ago that great tree of slavery reared its head, and struck its roots deep into the earth, and those who believed in it boasted that it could never be destroyed. Under its spreading branches men of all classes and professions and ranks, not excepting ministers of Christianity themselves, found their shelter. Politicians commended it; philosophers speculated about it; divines attempted to justify it; and the whole public opinion of America said, "It shall stand for ever:" but in that very hour the saying went forth, the commission was given, the axe was laid to the root of the tree: it has fallen, and great is the fall of it. Is not that just one of these pregnant facts in the history of the world which encourage us to faith? for, though our great principles also may have their times of difficulty and of trial, and the great systems of idolatry against which we are contending may seem to be so omnipotent that they can never be overthrown, the deep truth which we have, and the promises of God which are given to us, convey to us the certain assurance that the end will come, and that the word of our Lord will be fulfilled, and that Jesus will reign from shore to shore, and from the river to the ends of the earth. Now, sir, one or two words, before I sit down, of a more directly practical character, in relation to one part of this Resolution, which pledges the Churches, as represented here, to greater efforts on behalf of this Society. Is that to be a mere formal Resolution, for which you are to hold up your hands, with which you are to be quite content, but which you are to go away from this place and straightway forget altogether? We have spoken—and, I think, we have spoken quite rightly—with gratitude and pleasure of the increase in the funds of our Society this year;

but, I think, if we take the funds of our Society to-day, and if we compare them with what we were twenty years ago, instead of having reason for congratulation, we shall have reason to humble ourselves before God, because our zeal and liberality have not kept pace with the increase of our resources as Christian Churches. As to the increase of the wealth of this country during those twenty years there can be no question. Look at the fact which the Chancellor of the Exchequer stated the other evening in respect to the income-tax, which is, perhaps, a tolerably good test of the prosperity and progress of the country—that whereas a penny in the pound on incomes a few years ago raised only a million, or hardly a million, of money, is now raises a million and a quarter, or from that to one million three hundred thousand pounds. That is of itself sufficient to prove the great increase in the wealth of our country; and I am sure, sir, that the Churches have shared in that increase. You do not think that Christian men, who have been carrying on their business on principles of Christian integrity, have not shared in the general prosperity of the country? You cannot go into the homes of our people without seeing that that is so. Now, sir, what are we doing to show our gratitude to God for what He has done for us? I grant you, and it is something to which we can point with pleasure, that we have been doing very much for the evangelization of our home population. We have been building chapels, and calling into existence various agencies for the purpose of carrying on the work at home. But the same spirit which teaches us to do the one should constrain us not to leave the other undone; and if we are to be true to the principles which we profess, we must care not only for those lying at our own doors, but we must seek the salvation also of those who at the uttermost parts of the earth are in the gross darkness of Heathenism. The Report has presented to us a very vivid picture of what Paganism in India is, even in the present position of that great country. The need for Mission work is just as great as it was, and our difficulties are not the less; but our resources are greater than they were. May God give us grace, and industry, and zeal, to do more than we have ever done before. The banner of the Cross is handed down to us from the past to this day, in order that we may prove our loyalty to the cause of the Redeemer, and prove ourselves “good soldiers of Jesus Christ.” I remember that, at the burial of Cavaillac, one of the most interesting objects carried on that day was a little bit of silk—for it was no more than that—an old standard, full of holes, riddled at almost every point. It was hardly worth picking up from the street, if it had lain there, and yet it was the object round which interest and affection concentrated, which was because it was the time-worn banner which had waved over many a battle-field, which was associated with many a desperate struggle, and which was wreathed with the laurels of many a victory. We have a banner of that sort—the old banner of the Cross, unsullied, unstained, undimmed—which has come down to us from apostles, and martyrs, and missionaries, and confessors of the past. Who can tell of all the victories which have been won under it? Who can recount all the glory with which the Lord has crowned it? It is given to us that we may be true to it, that we may unfurl it in all its purity and simplicity, that we may preach the old Gospel, that we may trust in the same great Spirit who alone has made the soldiers of the Cross mighty. So shall we do our work; and so shall we hasten, by such power as God gives us, that blessed day for which “the whole creation is waiting and travelling together in bondage until now”—

“When the glad slave shall at his feet lay down
His broken chain, the tyrant lord his crown,
The priest his book, the conqueror his wreath,
And, from the lips of truth, one mighty breath
Shall, like a whirlwind, scatter to the breeze
The hideous pile of human mockeries,
Then shall the reign of Heaven commence on earth,
And, waking fresh, as from a second birth,
Man, in the sunshine of that world's new spring,
Shall walk transparent, like some holy thing,
And gladden earth, throughout its wide expanse,
Bask in the shining of God's countenance.”

The REV. RICHARD ROBERTS:—I have unfeigned pleasure, sir, in being associated with you and the Christian friends in the celebration of this Missionary festivity. I congratulate the Society on having so very comprehensive and so very cheering and encouraging a Report to present to the public this year. I do not know how it may be with you, sir, but I find, as a rule, in the denomination to which I belong, that our Missionary literature is not so much sought for as I should like. I frequently find our Missionary reports and our Missionary periodicals placed in some dark and sometimes dusty corner of the habitation, indicating that they are scarcely ever looked at or scanned. Our people are apt to look at

this Missionary literature as containing nothing more than some dry statistics. But, sympathizing with Jesus Christ in His high and holy purpose, I love to read these documents, because they contain records of the triumphs of Christ, and they furnish me with abundant proofs that we are not labouring in vain, that we are not praying in vain, and not giving our money in vain to the sustenance of these societies. Our operations are based, I believe, on these two great principles: that the world is in need of something, and that the Gospel is the only thing that is adapted to meet that want. We know that these fundamentals have been assailed. Reference has been made already to these assaults; and the great question at issue is this: is Christianity true? or is it not? Is it Divine? or is it simply a human institution? If, as those gentlemen of that strangely named society—the Anthropological Society—say, Heathenism is better for the African than Christianity, the great question is, is Mahometanism true? or is it false? If it be true, then, certainly, not only the Kaffirs, but ourselves, ought to embrace it. If it be false, we ought to reject it, and they ought to reject it. And then there is this other issue: if Mahometanism be true, then Christianity is false. But I find that Christianity is adapted to my wants, and I understand that one human heart is but a type of other hearts. When God illumined my own mind I discovered my own sins. The Spirit of God convinced me not exactly of any particular outward sin, nor of actual sin, but of sinfulness. That seems to be the kind of conviction which the Holy Spirit produces; a conviction of inward sin, of total sinfulness. When I was so convinced I discovered in my own heart the essence of all evil. I found in my nature evil forces capable of perpetrating the vilest crimes of which man is capable. Now with this essence of sin, this germ of evil, in my nature, I repaired to Christianity, and found it was adapted to my wants. It satisfied all my cravings, and met all my yearnings; so that there was not a desire that I could cherish as the child of immortality but what I found provided for in the Gospel; and ever since that moment I have never had the slightest doubt on my mind that this religion is adapted to all men—to the Kaffir, the Chinaman, and the Feejeean—to all men, inasmuch as I take my own heart to be but a type of all other hearts. Besides, Christianity is revealed to us in the Bible as a religion adapted to all men. God is no respecter of persons. Have we, then, been deceived for all these years? Have we had this wonderful new light shed on Missionary labours by this celebrated Captain Burton, who tells us that your Missionary labours and ours also have been practically an entire failure? What! have we been listening this morning to a tissue of mere falsehoods from the lips of Dr. Tidman? Have our Missionary reports for the last fifty or a hundred years contained nothing but untruths? Have we British people been gulled and deceived by the statements of those Missionaries who have toiled for years and sacrificed their lives for this, and who, when they have written to us, or returned home to tell us that grace has triumphed, and that souls have been saved, hearts lifted up from degradation and ruin into the heights of acceptance and peace? Are all these things at this day to be put down as an entire falsehood? and have we been deceived? No, sir; we cling to the old Gospel still, and believe it to be the power of God unto salvation to every one that believeth. I hold it, sir, that those gentlemen who have pronounced these opinions as to the failure of Missionary enterprise are not competent judges. A man that will tell you, as Captain Burton has done openly, that Mahometanism is better for the Kaffir than Christianity, that the African was a better man before he knew Christianity and the Bible than he is now, having had it and having professed to embrace it—I say such a man, who will openly advocate polygamy as a right and necessary thing in Africa, is not competent to judge on spiritual matters. The whole issue of the controversy is here—“The natural man understandeth not the things of the Spirit of God;” and he is lacking in that grand spiritual faculty, spiritual discernment, and in that sense he is blind and incompetent to pronounce an opinion. Well, sir, this is by no means a new attack upon our Missions. A similar attack was made by some traveller, taking a superficial view of things, calling himself Colonel FitzClarence, who took a tour through India, and who, when he came home, wrote a book, about the year 1816, and told us that Missions were an entire failure in India; that not a single Brahmin, not a single man of high caste, had been converted through the instrumentality of Missions. He said there were a few outcasts who identified themselves with the Missionary and his cause—for what reason? It was easily accounted for: simply that they might have their stomachs filled with rice. That was his own explanation. The thoughtful John Foster took the subject up in that day, and wrote a review of that book and utterly confuted it. The records of your Missionary Report to-day give the lie to these insinuations. Why, sir, are we to be told that those 150 communicants of whom Dr. Tidman read this morning, in Africa, are deceivers and hypocrites, and know nothing of the renewing power of the grace of Christ? We are prepared to present thousands and tens of thousands of men on our Mission Stations

throughout the world to bear testimony to the great truth that Christianity has been the power of God unto their salvation. I think our converts would a little bit confute Captain Burton and his companions, and the Anthropological Society too, if we had them here. I was on the coast the other day, and a rough, stalwart coast-guard was introduced to me as a recent convert. In conversation he told me that he had been assailed by one of his old infidel companions, an intelligent and thoughtful man; and this infidel endeavoured to shake his faith in religion. He had not read much, for he had led a debased life, and he was not able to argue the question; so, instead of attempting to argue, he said, "My dear friend, I cannot answer your infidel objections; I am not a learned man; but I want to ask you just one question: have you got Christ? Because," he said, "if you have not, I have, and I have the advantage over you." I think, if we could bring some of our converted Kaffirs and Hottentots over to meet this Captain Burton, they would put to him the same question: "Have you got Christ? for, if not, we have the advantage over you." We have the evidence of our own consciousness: we know, because we feel. What we testify to others we know to be true—not simply because it is based on argument, but because it is based on our own experience. We have met with success. Your Report, I think, said something that was rather a little in the discouraging line about India; that is, that we have not realized there the success which we could have desired. Perhaps not. There are great difficulties in the way of the conversion of India. The sacrifices that have to be made there when a conversion takes place are very great. You must remember, that when a high caste embraces Christianity, he forfeits all earthly good; he is severed from all his earthly relationships; he has to give up all his worldly prospects, and is thenceforth treated as an outcast, a mere outcast, and has frequently to seek refuge with the Missionary, because his own family will not recognise him. Of course a youth or a man before he embraces Christianity, under these circumstances, will have to count the cost; but I find that, as a rule, these Hindoo converts are more stable and steadfast than those drawn over to Christianity more easily; and one of our own Missionaries told us the other day that, after having laboured for eleven years in India, he never knew one to fall away, or to lapse into Heathenism. Well, sir, our work in India has been a work of preparation mostly. We can rejoice in converts; we can rejoice in the happy and peaceful death of many in that land who have died trusting in the Saviour that you have preached unto them; but our work has been a work of preparation. I have seen the men working in the slate-quarries in Wales. A man has been suspended by a rope attached to some pole or tree at the top of the hill, and, with his foot on a ledge of rock, he has remained there boring a hole, spending hours, and sometimes an entire day, in boring a hole of sufficient depth, and just a few inches in circumference; and then, after spending so much time in this, I have seen him fill the hole with black dust. If I had not known what it was, and what power there was lodged in it, I should have said, "What a fool the man is to waste all this time in boring a hole and then filling it up again!" But I know that that black dust is powder, and wields a terrible force when touched by fire. The man has only to attach the fusee to the powder, then strike a match, and, applying it to the fusee, set it blazing. In the meantime he climbs the rope, and seeks refuge in the distance. He has no sooner reached his hiding-place than the fire comes in contact with the powder, and then there is a mighty blast, which rends the solid rock asunder. That is just what the Missionaries have been doing in India. They have been boring a hole in the rock of Heathendom; they have been filling that hole, thank God, with the powder of Divine truth—for, by the help of the Bible Society, truth, Divine, saving truth, is scattered abroad all over India—and you will find the train of powder tolerably complete. It is there in fragments of the Scriptures and religious books; you will find it scattered all over that vast land; and there is only one thing more we want: we want the fire from heaven to come and touch the powder, and then there will be a mighty blast in the rock of Heathendom, and polished stones shall be gathered to adorn the temple of our Lord. When our Missionaries first went abroad to India there was a great deal of sneering and pooh-poohing, just as there is in this day with the Anthropological Society; but, after all, there is no argument in a gibe, and there is no logic in a sneer. Well, these good people, the British authorities in India, said to the Missionaries, "You have come on a Utopian enterprise. It is useless to make an attack on this gigantic system of superstition in India: it is too deeply rooted in the hearts of the people. We should advise you to take the first vessel you can, and sail back, and give it up." "Oh," said the young Missionaries, "we do not expect to do it in our own strength, but we expect God to do it." "Oh," they said, "we never thought of that." No, of course, they never thought of that, but our Missionaries took good care to think about it before they left home. They went with the conviction, "The Lord of hosts is with us; the God of Jacob is our refuge;" and they took their stand in the front of the mountain of idolatry, and though they were

discouraged by British authorities, and had to encounter the fierce opposition of the natives, yet they stood firm, and with cheek unblanched and unquivering lip they stood there, and they heard a voice from heaven saying to them, "If ye have faith small as the grain of mustard seed, ye shall say to this mountain, Be thou removed, and be thou cast into the sea, it shall be done." Then there came boiling sarcasm from opponents. A man who had attached to his name the title of "Reverend"—the Rev. Sydney Smith—poured sarcasm upon the devoted men in India; but they heeded it not, for they heard the voice again, and they toiled on, knowing that it was a voice from heaven; and they dug hard in order to get a lodgment for the lever of Divine truth at the very base of that mighty mass of superstition, and, thank God, they have found a lodgment there for that lever; and we ask sneerers and scoffers, and the Anthropological Society, and everybody else who chooses to oppose us, whether, though the mountain has not yet been abolished, there has not been a stirring of the entire mass, a shaking of the whole system. Yes, sir; and we believe that God, faithful to His promise, will place His own almighty hand upon the lever, and fulfil His promise by lifting up that mighty mass from its base, and tossing it into the sea of oblivion for ever and for ever. There is now a growing distrust in the gods of India, a growing distrust in the systems of Hindooism, Buddhism, and Brahminism. You will find their gods are not so honoured or trusted, nor have they so many worshippers as they formerly had. That is confirmed by our own Missionary reports, year by year. The fact is, there is a record in the Shaster, the sacred book of the Hindoos, which they believe as well as we do the Bible, that when the tenth incarnation of Vishnu comes their religion will have done its work, and must give way to another. Now, the ninth has come, and they tell you they are expecting the tenth yearly; nay, constantly; and then, when the tenth incarnation comes, the work will be done. The Missionaries will often ply the priests with this question: "What do you think is the religion that will be substituted for yours?" They are wary, and unwilling to give a reply, but on more than one occasion the answer has been extorted, "Well, if we must tell you, we think it will be the religion of Britain—it will be your Christianity." Now, sir, here is a conviction lodged in the Indian mind, not by your Missionaries, not by your Bibles, not by the books you have circulated there, but a conviction lodged by their own sacred books, that their religion is only temporary, and that it is destined speedily to come to an end. This, to my mind, betrays a very weak place in the Heathenism of India. We go with the conviction that we have a religion that is eternal and lasting as the destinies of the human soul. Just to illustrate this point, the growing distrust of the Hindoos in their systems, I may mention that one of the Missionaries was returning home from preaching at a distant place, and, passing through a certain village, a man came running out to him, and said, "Have you heard about Runga Saorma?" that is, the chief god of the village. "What about him?" asked the Missionary. "Oh, some thieves came to his temple, and stole him from his pedestal, and cast him to the bottom of a well," was the reply. "What do you mean to do?" said the Missionary. "Oh," replied the Hindoo, "before you Missionaries came here we should have had a great stir. We should have been obliged to raise a large sum of money to pay men to go down the well to rescue him from his watery grave; and then we should have had to raise another large sum of money to pay the priests for reanointing and re-deifying the poor god, and placing him on his pedestal, and making him worthy to receive again the homage of the people." "Well, are you not going to do it?" "No," was the reply; "we have come to the conclusion that, if he cannot save himself, he certainly cannot save us." And to this very day the poor god has been in his watery grave, and has never been reanointed. I have no question as to the issue of our great enterprise: I never had. I believe in the Divinity of the Gospel. That Gospel which is the creation of God has been preserved by Him, or it would have been destroyed ages since. He who kindled the flame of truth has fanned and fed it, or it would have been extinguished long ago. All errors have endeavoured to overthrow it. Mahometanism rejects it, and claims for the Koran the pre-eminence; and Heathenism confronts it with its sacred books and shasters; and Infidelity pronounces it to be trash, and unworthy of the credence of an intelligent mind; and Popery will burn it, as it has done in the streets of Western Ireland; but the old Gospel lifts up its head above the water-floods, and sheds light and blessings on all around. It is well on these occasions to stir up our faith and hope by glancing at these facts. The Gospel is to be universally triumphant. Christianity and the Bible are on their onward march; they are leaving behind them civilization and science, and literature and art. The stream of the waters of truth is running through fresh territories and irrigating fresh soils. The sun of truth is beginning to disperse the moral gloom in which many of the nations of the earth have been for ages enshrouded. The unsullied light of God's truth is beginning to penetrate to the pagoda of the Hindoo, the

hiding-place of the New Zealander, the wilds of the bushman, the mosques of Turkey, and the temples of China. We may now see the Arab burning his Koran, the Kaffir his war-weapons, the wild American Indian his tomahawk and scalping-knife, the Indian his shastres, and the Chinaman his gods. Flowers of paradise bloom where only thorns and briars once grew. Temples for the Lord Most High rear their heads to heaven where only idolatrous temples once stood. Songs of praise salute the ear of the great Jehovah where only hideous cries and profane songs were once heard. There are fewer inhuman mothers in India than formerly who will cast their children into the Ganges to be devoured by the monsters of the deep. There are fewer of India's sons disposed to light up the fire which shall consume their widowed mothers. The temples of India are sinking into ruinous decay, and there is not a hand to rear the waste places, and not an eye to shed a tear over the ruin. No new temples are reared in India, nor do the people care to repair the old ones. The lights in the temple of Superstition are being extinguished one by one, and the lamp of Truth, ever brilliant, is being substituted. The Crescent wanes, but the Cross is becoming more and more resplendent. And these are the signs we have that the kingdom of Christ shall come with power and grace to every heart of man; for the meek *shall* literally inherit the earth. I take that literally to mean just what it says—that the day will come when this earth shall be peopled and filled only by the disciples of the meek and lowly Jesus. God has given to us, the followers of Jesus, the earth as our property. "The meek shall inherit the earth;" and I believe it. Suns may cease to shine, and planets may cease to roll; the everlasting hills may be upturned; the most stable things in nature may be moved: but this kingdom shall never—no, *never* be moved. Every empire incompatible with the empire of Christ must be dissolved. Every kingdom that stands opposed to the Redeemer's kingdom must give way. Paganism must decrease, but Christianity must increase: the Pope must die, but Jesus Christ shall live. The Koran shall be trampled in the dust, but the Gospel shall be lifted up on high. Vishnu, Juggernaut, and Mary the Virgin must have fewer worshippers; but the Crucified, the Virgin's Son and the Virgin's Saviour, must have more. Paganism must be restricted; her sceptre must sway over a narrower territory, and her despotic power must be crushed, and that sceptre be broken bit by bit, until the Prince of Peace Himself comes and wrenches from her palsied and withered hand the last remaining fragment, and He Himself assumes the throne of universal empire. It may be that these things will not occur in our day; our lips may be silent in the grave, and our eyes quenched in death, before these glorious issues are realized; but the diadem of nations shall adorn His brow, and at His feet shall bow a ransomed world. I look upon ourselves in Christian England as voyaging in our ark of safety like Noah and his family over a deluged world. The world is deluged with superstition, and ignorance, and wretchedness; and we are in our ark of Christianity, voyaging upon this deluged world. And I am thankful to say our ark has windows, and we are permitted to look out now and then to see the state of the tide and tell whether it is ebbing or flowing. Those windows are our Missionary reports: they let light in upon us. Yes; and we look through the window of one year's report, and we see the tops of the mountains dotting the mighty surface of the sea of superstition, indicating that the waters are receding. And we look through the window of another year's report, and see broad acres spreading beautifully before the eye, clad with verdure. And we look through the window of another year's report, and we see vast forests waving in the breeze. And we look through the window of yet another, and we see the valleys smiling with corn and clad with fruitfulness, indicating that the waters are receding day by day and year by year, and by-and-by we shall be permitted to look through the window of our Millennial report, and then we shall see a deluged world emerging from the desolating flood all beautiful as paradise, fragrant with every Christian virtue, and vocal with the praises of the Most High. The Sun of Truth shall climb higher and higher until he has assumed his noontide splendour, and deluged the world with a glory which shall never wax dim.

DR. LIVINGSTONE said,—After the very eloquent addresses you have listened to, I should be utterly ashamed to let my voice be heard, only I happen to be a witness in the case that seems to have affected the gentlemen who have spoken very much more than it did me. I never thought the assertions made at the Anthropological Society worth answering. But I have been behind the scenes. I know something of the Missionaries, and I know a good deal about the converts. Some do not think me now a Missionary at all. I do not care what they think me if they only will grant that I am an honest witness. I have seen the converts and the Missionaries in both South Africa and in West Africa, and I have a totally different opinion of both Missionaries and converts from what has been put forth in

the world. I believe that those who talk of either the converts or Missionaries, as unworthy know nothing about them. I had the pleasure of making the acquaintance of a gentleman in South Africa, and that gentleman has had an idea, ever since seeing the working of the Mission under Mr. Moffat, that Mr. Moffat and another Missionary there are the only Missionaries in the whole world. He went into a certain town one day, and was surprised to find that he met no one; but, on getting to the centre of the town, he found a black man preaching to all the inhabitants. That black man, he admits now, must be a good fellow. That black man you may see figured in a certain picture that has become very common, as standing by a Missionary when he was getting bitten by a lion. He showed himself a man of courage then: he has shown himself ever since a brave and good Christian man. Now my friend does not know how to show me sufficient kindness ever since, simply because he saw what I was doing; and I think that any man who has gone, as I have done, and seen the Missionaries at work, and conversed with the people, the converts would entertain quite as high an idea of them as my friend has done. In my opinion, looking at the Missionaries on the West Coast, and likewise in South Africa, and seeing how often they are cut off by disease and how they bravely hold on, it only wants an air of antiquity thrown over them to decide that they are quite equal to the saints and martyrs of old. Ever since I was a boy I have heard a great deal about the advance of Mahometanism, and in my pretty extensive travels I have always been looking out for the advance of that wave of Mahometanism which I was led to believe would soon spread over the whole continent of Africa. Now I never happened to meet a Mahometan till two years ago, when I met two Arabs on Lake Nyassa. These men were very busy slave-traders, and they were building an Arab vessel to transport slaves across the lake towards the east, and were as busy as they could possibly be in transporting slaves constantly by means of two boats. One of these men I found to be very intelligent, and we could hold conversation together. I was anxious to find out whether he had been made a convert to Mahometanism. The Arabs, I should say, had been at that place for about fourteen years. This poor fellow knew nothing at all about Mahometanism: he simply knew that it was wrong to eat an animal if its throat was not cut. The people knew as much of our religion as that in about three weeks after our arrival, they would not go to their gardens on Sunday; they thought it would be unlucky; that if they hoed their gardens on Sunday, they would reap an unlucky crop. But that is not the teaching of Missionaries. All the Mahometan proselytism that has come under my own observation, and all that I have been able to ascertain about their converts, is simply this: that occasionally in West and North Africa they make forays, and catch a number of people, and sometimes conquer large portions of territory. Now in doing this they gratify their own selfishness: they get slaves, they get land and other plunder. But I find lately, in making some inquiries, that the native Christians, the men whom our Missionaries have converted in West and South Africa and in the West Indies, contribute upwards of £15,000 annually for the support and spread of their faith. Now I think that the religion which teaches people to deny themselves and to make sacrifices must be Divine; and, from all that I can ascertain, the only religion that makes proselytes is the religion of our Lord Jesus Christ. A very interesting fact came to my knowledge on the West Coast. I was in Sierra Leone in 1858, and four years previously the converts belonging to one section of the Mission Churches of the Church Missionary Society had taken upon themselves the entire cost of the schools there. That had relieved the Society at home of an annual cost of £800. Now I do not think so much of the converts actually made; I think much more of the leavening process going on throughout the country; and I had an opportunity of observing this leavening process particularly with regard to the Mission referred to at the commencement of the Report by Dr. Tidman. Mr. Moffat had been at the station two months before I reached the point up to Zambesi, about three hundred miles distant, and one evening a man came and told me he had been there, and that the English had come and told their god not to kill any more people, and that he had agreed so to do. Now that would be the most prominent feature to the natives in Mr. Moffat's opening of that Mission. This shows, I think, that the leaven spreads very much farther than the Missionaries imagine. The slaves, when the public whip is in force—for they have a regular institution of that kind—often call out while undergoing the lash, "Oh, for the English! When will the English come?" which of course makes their masters very much more angry than they were before. But this again shows that the good name which the English have acquired through the Missionaries, and through the efforts of our Government, extends a long way inland. The leavening process goes on, and men are prepared for much greater advances in Christianity than we shall ever see in our day. The converts that I have seen have been an honour to Christianity. There are some—as we have a good sprinkling

amongst ourselves—who are no better than they should be ; but the majority, when compared—it is not fair to compare them with ourselves at home—but when compared with the Heathen from whom they have been drawn, then I think every honest intelligent witness would admit that the Missions of the Christian Churches in this country have been a great success. The success will be much greater in time to come, because the work of preparation is going on now. It is going on in every country where we have Missionaries, and in the course of time, perhaps in the time of our children, there will be the great avalanche of Christianity spreading over the whole world. I may say I am going out next month again to my labours; and I would add that I should be extremely glad and thankful if you will follow me with your prayers.

The Resolution was carried unanimously.

The CHAIRMAN announced that he had engagements at the House of Commons which compelled him, though with great reluctance, to vacate the chair.

The chair was then taken by MR. BAINES.

THE REV. SAMUEL MINTON, M.A., said,—The Resolution which I am about to propose was to have been moved by my friend the Rev. Mr. Price, Chaplain of the Lock. When he found himself unexpectedly prevented from coming, and your Committee asked me to supply his place, I felt it to be an urgent call of duty which it was impossible to resist. If there be anything in that which sounds like unwillingness on my part to appear here to-day, you must please to attribute it to a growing reluctance, on purely personal considerations, to take part in public meetings, and to give me credit for esteeming it an honour to be allowed again to express my full and cordial sympathy with the grand and simple object of this Society ; namely, to preach the Gospel, the whole Gospel, and nothing but the Gospel, to the Heathen world. Would that every Missionary Society in Christendom had such an exclusively Scriptural object in view. The Resolution itself is somewhat out of the beaten track, and reads as follows :—

“ That this Meeting, while ascribing all honour and glory to the Supreme Ruler of princes and nations, is truly grateful to the British Government for its prompt interposition on behalf of the Society’s agents labouring in the Loyalty Islands, subjected, with the native Protestant Christians, to the oppressive measures of the Governor of New Caledonia. But the Meeting feels especially indebted to the enlightened and generous measures adopted by his Majesty the Emperor of the French in revoking the intolerant proceedings of his representative, and in giving the assurance of protection and liberty to all Christian Missionaries—Protestant or Catholic—labouring for the instruction and civilization of heathen tribes.”

Leaving the particular details of the Resolution to persons better competent to deal with them than myself—I am not aware who is to follow me, but I hope some Christian politician will take up the details—but, leaving these, it strikes one at the first glance that Missionary work is put before us here rather in its national aspect ; for I presume, without in the smallest degree impeaching the earnest anxiety of the British Government or the Emperor of the French for the success of Missionary work in our point of view, it is perhaps rather with regard to the blessings which Christianity manifestly brings to all nations brought under the influence of the Gospel, that we may attribute, and perhaps hope to see, that they will be willing still further to extend at least their protection to Christian Missionary efforts. In its national aspects, therefore, we say that Christianity brings with it the greatest blessings that have been brought to any nation under the sun. And where, sir, have we a better right to make such an assertion, where can we make it with less possibility of being contradicted, than in this our highly favoured land ? We are sometimes tauntingly asked ‘ for Missionary facts. Missionary facts ! why, what is England but a great Missionary fact ? The greatest Missionary fact in the whole world is this our own country. To what are we indebted for all the blessings which we enjoy, for our civil and religious liberty, for all our social and domestic blessings, for everything we hold dear ? To what are we indebted for it, but to the great Missionary principle ? What matters it that Missionary work began in this country centuries ago ? We are still the result and fruit of Missionary labour, just as much as if we had only been converted to Christianity the year before last. And therefore, sir, of all preposterous absurdities, nothing can exceed a man’s standing up, or, if you like, sitting down and writing, here, in this land of England, and asking with an incredulous tone, “ Where are your Missionary facts ? ” Surely, sir, if there

be any set of people under the sun that are more imperatively than others bound to prosecute Missionary labours from a common sense of gratitude, it is just this people of England. No nation under the sun has derived such blessings from Missionary enterprise as we have; and are we now to turn round upon the Missionary principle and say, having got from it all that we can get, "There it may stop"—to turn round and trample upon our greatest benefactor? The force of ingratitude could not, I believe, further go than in an Englishman's sneering at Missionary labour. But, sir, there is another feature of the Missionary work in its national aspect in which, perhaps, I feel more deeply interested still. We are told that, when all the fruits of Christian Missions shall hereafter be assembled round the throne, they will be found to have come out of *every* nation and kindred, and people and tongue; and, whatever views we may respectively entertain as to the ultimate result of Missionary work upon nations as nations, by whatever means we may expect righteousness ultimately to cover the earth as the waters cover the sea, we are all agreed that the first immediate object of Missionary work, as declared in God's Word, is to gather out a people from among every kindred, and nation, and tongue; that God has visited the Gentiles to take out of them a people for His name. The first remark we make upon that universally admitted fact is that, so regarded, Christian Missions not only are, but always have been, at every period and in every place, what they have just been said to be in Africa—a great success; that is to say, they have always done the work that God had for them to do. I deny entirely Missionary failure in any way whatever. I admit that it has not done all that man expected it to do—that man hoped for—that man would have rejoiced to see it do; that it has not done all that the Missionaries themselves hoped for, or those who sent them forth: but I maintain it has never failed to do fully and completely God's own work, in His own place, and at His own time. For eighteen hundred years it has been doing that which was God's purpose in it. It has been gathering out of Jews and Gentiles, but particularly out of the Gentiles, a people for His name. The second remark we make is this: that in such proved capacity for gathering out a people to God from every kindred, and nation, and tongue, from every class of persons in every kindred, and nation, and tongue, we have one of the strongest proofs that can be afforded of the truth of the Gospel. You will remember that on this very ground, in one of his Epistles, St. Paul rested his confidence in it. He says, "Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of shame" (that is, we have renounced those underhand tricks of which people are ashamed, and which when exposed bring them shame), "not walking in craftiness, nor handling the Word of God deceitfully" (not driven to any such expedients by want of confidence in the power of the Gospel to do its own work); "but," the apostle says, "by manifestation of the truth commending ourselves to every man's conscience in the sight of God" (or rather to the whole conscience of men, which is not quite the same thing). Now, if by the manifestation of the truth he commended *himself* to the common conscience of man, it could only be by the truth commending *itself* to the common conscience of man. And we declare that to be the fact, a fact which is abundantly proved by the history of the last eighteen hundred years. We find that, amongst Jew and Gentile, men and women, young and old, rich and poor, in every clime, in every age, in every subdivision of every society, amongst the learned and unlearned, amongst the sick and the whole, in crowded cities and in desolate wildernesses, amongst persons of every shade of character—the virtuous, the amiable, the moral, as well as amongst those who have been steeped in every kind of vice and crime—amongst persons, too, of every grade of intellectual capacity, from some of the profoundest minds that have ever appeared in the world down, we may say without exaggeration, to the drivelling idiot—the Gospel has come in millions of instances and commended itself to the common conscience of man. For, observe, in countless millions of these cases, not two of which are precisely alike, it has not been a mere assent of the understanding to a certain abstract truth; but it has been the embracing by the man's whole being of a truth which has changed his whole life; it has been the embracing of something for which men have been willing from that day forward to live and to die, which they have valued more than all the world besides, and which they would give up for nothing that could be offered. Now, sir, it has been said with great truth—I do not put the idea forward at all as an original one, but I cannot forbear just touching upon it in passing—that in this great fact we have, perhaps, after all, the strongest proof of the real unity of the human race. Men of science examine the outer man, examine his bones, his skin, his hair, his nerves, his veins, the whole complex material of his body; they examine his language, they examine everything about him; and, sir, we venture to say, still, that on that evidence alone the verdict is unquestionably yet in favour of the unity of the human race; that is to say, that the evidence in favour of it far outweighs the evidence against it. But when the men of science, to whom we concede all honour in their sphere, have brought

forward their evidence from the outer man, then comes in the Gospel; and, penetrating right into the depths of the man's spiritual being—into his soul and spirit—it finds him there, in the depths of his spiritual being, in every clime and in every time, under all circumstances, one and the same man, a common sinner, needing a common Saviour, a true descendant in his ruin from the first man, Adam, and capable of being made, by the living principle of faith, a true member of the mystical body of the second man, who is the Lord from heaven. But, sir, our chief interest in the fact is the proof it affords that the Gospel is what it professes. For it professes to be adapted to the common necessities of man. We are commanded to preach it to every creature, and every creature who hears it has the alternative of being saved by believing it, or of being thrust into deeper condemnation by rejecting it. If it could be found that there was any one class of mankind—any *one* class, observe—any nation, any tribe; if it had been found that any set of men, under certain specified conditions as a body, could not be reached by the Gospel, that it was incapable of meeting their wants,—then the Gospel could not be what it professes to be, a remedy provided by God Himself for man's spiritual necessities. But we need go no further than the reports of the Societies which have been read in this room and other places in this metropolis during the last two weeks for abundant proof that it does commend itself to the common conscience of man. But then, sir, in connection with this there is another proof of a very different kind. We are met by a man who says, "But the Gospel does not commend itself to my conscience: on the contrary, my whole being revolts from it and resents it. My conscience tells me that what you profess the very central truth of that Gospel—that Christ died, the just for the unjust; that He who knew no sin was made sin for us—why, that very truth, as you call it, seems to me to be the very height of immorality, and, so far from commending itself to my conscience, my conscience tells me that a Gospel that proclaims that cannot be from God." Well, my friend, I do not deny that it so appears to you; I fully admit it. I have not the slightest doubt that it appears honestly to your mind as you say it does. I do not charge you with hypocrisy; I have no doubt of the fact; and I further add that, if there were not such cases as yours, then we should want one necessary proof of the truth of God's Word; for God's Word declares that there will be such cases. The very Gospel that professes to commend itself to the common conscience of man, itself declares, with the same breath, that from some men it is "hid;" and it adds, by the mouth of the same apostle, in the very same sentence, the explanation of that fact. "If our Gospel be hid, it is hid to them that are perishing" (not actually lost, but perishing): "in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." There is the true account of the matter. The god of this world has blinded your mind—not merely hardened your heart, not merely stupified the conscience, not merely perverted the will—but he has blinded your understanding, your intellect, your very mind, so that all the glory of Christ, who is the image of God, shining forth in the Gospel, just seems to you utter darkness. And therefore I would just say, before I sit down, that we are not in the least discouraged from sending this Gospel to the ends of the earth because of any number of such cases as those at home. Blinded minds may tell us it is all a delusion; but we are only just the more encouraged to proclaim the Gospel of God far and near, because we speak that which we know, and testify that which we have felt the power of in ourselves. And, sir, as long as the Church at home is found speaking with such a trumpet-voice as it does to the ends of the earth, sending hundreds and thousands of Missionaries abroad to proclaim the truth throughout the world, so long we may be sure that at heart the Church at home still believes. For never would any Church care to propagate a religion of doubt and uncertainty; never would men feel any enthusiasm in sending forth to others what they were not quite sure of themselves. So long as our Missionary Societies stand and do the work even that they are doing now, so long we shall rejoice to know that the heart of the Church is sound at home, and still believes what has been so often called on this platform to-day, the old Gospel of the grace of God. We trust that that faith will be strengthened more and more, and that, as the Church increases in faith, so it will increase in Missionary zeal, and that in ever-increasing degree we may act up to the spirit of Heber's noble missionary hymn, which one never tires of hearing or quoting:—

"Salvation, oh, Salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learned Messiah's name."

The CHAIRMAN:—Mr. Minton wishes to have the Resolution seconded by a Christian politician, as well as learned divine. The Rev. Dr. Alexander will second it.

THE REV. DR. ALEXANDER :—I was in hopes, sir, from the language you have just used in introducing me, that some other gentleman, answering the description given, was to take my place in seconding this Resolution. I suppose there is hardly one upon this platform who less deserves the title of Christian politician than I do ; for my studies lead me so much in another direction that I am obliged to learn my politics always at second-hand, and I am inclined in this department to follow certain leaders whose speeches I read in the newspapers, delivered in the House of Commons, amongst whom, sir, you occupy a very honourable place. I do not intend, in seconding the Resolution, to intrude more than a few minutes upon the attention of the Meeting. The subject of the Resolution is not one which needs to be very largely expounded, nor is the purport of the Resolution one which needs to be very vigilantly advocated before this Meeting. It seems to me to say all that requires to be said upon the subject to which it relates. We all felt it to be a grievous matter when the invasion was made upon our peaceful and useful Missionaries in the islands referred to. We felt it was a grievous wrong done to us. There was no excuse for it ; there was no allegation that our Missionaries had departed from their proper sphere of work, seeking to use influence against those who had come amongst them. There was no allegation of any insubordination, or any attempt at insubordination, arising from the teaching of our Missionaries : they were simply pursuing the even tenour of their way, seeking to win men to Christianity, and build them up in holiness and faith. The only possible reason that could be assigned for the act of aggression referred to was that the party who was guilty had acted under the influence and at the instigation of persons who looked with an evil eye upon the evangelistic efforts of our Missionaries in these islands, and who, not having themselves sought to win men to Christianity, were anxious, after their own fashion, to enter upon other men's labours, and, if possible, to pervert the influence that had been previously used for their own ends. Happily this design has been frustrated, and this motion proposes to acknowledge the great hand of God in this matter as the great Ruler by whom kings reign. It is proper that we should recognise the good offices of our Government in this matter, and proper also that we should give all honour to the Emperor of the French for the manner in which he received the remonstrances addressed to him, and for the steps he has taken in order to repress the aggression that has been made. We must not forget that it was a somewhat difficult thing for him to do this. We must not forget that it is a very difficult thing to teach emperors to let Christianity alone. We must not forget that there may be very many influences at work which, as a politician, might have weightily affected his mind against his taking this step ; and therefore we must give him all honour that he has so promptly and decidedly rebuked the aggression of his inferior officer, and restored toleration to the inhabitants of these islands. He has thus given to us what we asked, and all that we asked. We wished for nothing more than simply liberty to preach the glorious Gospel of the grace of God to those benighted people. We asked for nothing but simple liberty and protection ; and this he has given us, and for this it becomes us to give him thanks. I shall not detain the Meeting by enlarging upon the general object of the Missionary Society. I thought, before coming here, of having a few words with the gentlemen of the Anthropological Society ; but they have been so thoroughly disposed of that I think it would be only an intrusion on the Meeting for me to dwell upon them any longer. I would only say that perhaps we may not very anxiously concern ourselves for the defence of the African against the charges which have been brought against him by the members of that Society, for it has been intimated to us that Bishop Colenso is about to favour us with his views upon the subject. Doubtless, when the Bishop begins to write upon the African people he will not forget that it was to an African that he was himself indebted for the first suggestion of those great thoughts which his university education and long experience as a minister of the Gospel had failed to suggest ; and he will doubtless not be so ungrateful as to forget to exalt very highly the intellectual capacities of a people one of whom was the honoured instrument of leading him into a field of light into which he had not before entered. These gentlemen have chosen to bring a charge against our Missions, and have not hesitated to say that, instead of making people better, we have made them worse. I think that thoughtful men, reading men, even those who are not acquainted with the history of Missions, will look somewhat askance at a statement like that. They will naturally say, "Well, if this has been the effect of Christian Missions in Africa, in the middle of the nineteenth century, it is a most extraordinary phenomenon ; a phenomenon not merely in the history of Christianity, but in the history of man, well worthy indeed of being considered by the Anthropological Society ; because, for the first time after many centuries, and after the experiment has been tried amongst all peoples, has it been found out that Christianity has made men worse instead of better." But before we receive the testimony of these men as opposed to the testimony of the Missionaries themselves, we

should require to know a little about them." Now I am not prepared to bring any charge against these men, for really I know nothing about them. All that I know, gathered from the report of the Meeting, is that they seem to me very unscientific men, men who indulge in extremely rash assertions, and who seem to pursue science by anything but the Baconian process of inductive investigation. But one of them has not hesitated to meet the evidence with which we would meet his assertion and that of his friends, by saying that the testimony of such men as Livingstone and Moffat, and that class, is to be taken with great deductions. Well, Mr. Chairman, here we are with a contrast of evidence. We have the Missionaries upon the one side, and we have these gentlemen of whom we have heard for the first time upon the other. Which are we to believe? I simply say, Livingstone we know, and Moffat we know; but these men, who are they? I want to know what opportunities they have had of examining into this subject. I want to know whether their experience is confined to a few towns upon the coast, where, unhappily, there may be natives who have come in contact with so-called Christians, and have been really deteriorated by the contact; or whether they have surveyed the whole country at large, and are drawing their inductions from a wide generality of facts. I want to know whether they understood the languages of the people, whether they had any conversation with them. In short, being a humble student of the Baconian philosophy and method, I want to "purge" the instances, as Bacon says, before I draw any inferences from them. In the meantime, as we know these Missionaries, and have tested their veracity again and again, and know them to be right, honourable, and truthful men, and are aware that they have had the fullest opportunities of looking into the whole matter, we crave permission to believe them, and to disbelieve the gentlemen who have addressed the Anthropological Society. Allow me to go a little further; and I think in justice we must go a little further. In ordinary society, when we find a man indulging in very rash assertions, in statements which we know to be really untruthful, we very naturally come to doubt the man when he speaks upon a subject on which he professes to know better than we do. I think that is a fair test. Now one of these gentlemen has given us an opportunity of testing him in that way. He has condescended upon a fact, as he says. He tells us that the Missionaries can never be opposed to polygamy, because every one of them, somehow or other, gets four or five wives. The ladies die off; they send home the intelligence that they want a wife, and the Secretaries of our Society collect photographs and send them out. Now we know that that is not true. I wonder it was not taken up at the Anthropological meeting as presenting a very curious anthropological fact; namely, that in that country it is only the women that die: the missionaries survive, but their wives go; so that every man comes, in the long-run, to have some four or five of them. That is surely a very curious anthropological fact. But we know that what this gentleman has asserted to be the usual practice of the societies is not the practice of any society, and would not be tolerated in any society composed of gentlemen and Christians; and in the name of all the societies, I meet the statement with a flat denial—as an absolute untruth. I deny it in the name of our Secretaries, who have something far more important to do than to keep marriage registrations. And, sir, in the presence of many ladies, I resent the assertion as an insult to them: their self-respect and their high spirit would never tolerate anything like such a barter of them. Now, when we find a gentleman standing up and giving out as a fact what we have the best means of knowing to be a simple falsehood, I say we are justified in doubting entirely the whole of the testimony that he has chosen to give us regarding these foreign parts, of which he says he knows more than we do. I suppose we may leave the Anthropological Society now. Perhaps it would have been quite as well not to have meddled with them at all, but to have left them to themselves and the opinion of the public. I dare say we might have acted without much injury to our society, upon the principle upon which the navy acted, according to the story told of him. A great giant of a navy, who happened to be married to a rather shrewish wife, upon one occasion received a slap in the face from her, which he took with the utmost patience and indifference; and upon one of his companions saying, "Well, I would not stand that," the great giant said, "Well, what would you have me to do? It pleases she, and it don't hurt me." Well, Mr. Chairman, I think we may say, if it pleases these gentlemen of the Anthropological Society, let them have such talk among themselves—it does not hurt us; we do not feel the stroke; and we can go on our course utterly unimpeded and unretarded by their attempt to assail us. In conclusion (for I desire to keep my word with the Meeting), I would simply offer to the friends here a word of encouragement and exhortation. I think everything, in the providence of God, encourages us to go forward with renewed zeal and increased energy in this great and glorious work. Go forward, then, ye friends of the Missionary cause! Forward, ye soldiers of the Cross! Ye follow a banner which

has never stooped to ignominious defeat—a banner which, not like that referred to by my eloquent friend Mr. Rogers, is torn and tattered, and reduced to fragments, but a banner which has floated upon the breeze for all these centuries untorn and unhurt, upon which is still inscribed the insignia of the Cross—upon which you can still read, in characters of light, this inscription, “And I, if I be lifted up, will draw all men unto me.” Follow that banner! follow the footsteps of Him of whom the banner testifies! and ere long He will send forth the blessing which He holds in his hand to give. The great work will be done, and the voice will be heard, loud as the thunders of heaven, and sweet as the music of angels, “The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever.”

The Resolution was carried unanimously.

The CHAIRMAN :—I am told that the next Resolution has reference to the new Missionary Ship; and I have therefore to ask you to be kind enough to remain to hear those who have to move and second it, I have no doubt you will do so when I tell you that it will be moved by the Rev. Dr. Edmond, and seconded by the Rev. J. Macgowan, a Missionary from China.

The REV. DR. EDMOND :—The other evening, Mr. Chairman, I heard an eminent minister of this great City with playful pathos deplore the very great dryness of the resolution entrusted to his hands. So extremely dry he depicted it to be, that it was not possible, by any amount of skill, to extract a single atom of sentiment from it; therefore, he took leave to hand it over to the seconder, and walked right away from it. My difficulty, as I am sure this audience already understand from the announcement which has been made, is of a totally opposite sort. I have got a text, like many to be found in the blessed Book from which ministers of the Gospel select their themes, which is such that so soon as it shall be read, every hearer will say, “If there be a particle of soul in the preacher, he will kindle at that text; if there be a single grain of sympathy with poetry in all his soul, he will bloom into poetry in connection with that text.” For, as you have said, Mr. Chairman, this Resolution bears reference to the efforts of the children of this country and of the South Sea Islands in purchasing a successor to the perished “John Williams” Missionary Ship. I am almost afraid to read it, it is so beautiful! When you hear it, you will bear me out when I say it is as lovely as one of those South Sea Islands themselves; but I am afraid, like the isle on the shores on which the “John Williams” was wrecked, it will prove the island Danger to me if I venture to expound it. My only chance of escape, of “plucking from this nettle Danger the flower Safety,” is to say that there are two other Resolutions besides this on the paper, and that it is nearly two o’clock. It will be out of the question, therefore, to attempt a full elucidation of this most lovely Resolution; and I shall ask you to believe that if I had but had the time I should have handled it most gloriously. Just before I read it let me give a little bit of proof to support this claim, upon what might seem rather your credulity than your faith, if you will pardon a slight cursory reminiscence that is very pleasant to myself. I am sure Dr. Tidman could know nothing about it; and yet, frightened as I am to encounter this Resolution, I should have been sorry, for a certain personal remembrance of my own, not to have had something to do with it, on the supposition that I was to have the honour of being on this platform at all. Because this is not the first Mission Ship I have had some connection with. The Church of which I am a minister, like other Churches, believed, and still believes, that you will not make West Africa worse by importing Christianity into it. So she went to Calabar, and founded there a Christian Mission; ay, and took possession of the territory in the name of the Lord, as Abraham took possession of the promised land, by burying her fallen missionaries in the soil. We purchased there our Macpelah, pledge for the whole continent, which shall yet stretch out its hands to God: and it was thought that we should be much the better for a ship in connection with our Mission, especially to take the Missionary, when he was sick with the influences of the climate, out to the isle lying to the west of the bay, where he might gain recruited strength to return to his work. So the Editor of our “Juvenile Magazine” put the idea before the children. We were very modest in our expectations; we were not a very numerous body, and we thought that if they gave us a thousand pounds they would do well, and we should be able to accomplish the object with this help in some other way. We asked for a thousand, they gave us thousands more—three thousand pounds! So we bought the Mission Ship. And now for the personal

reminiscence, which I apologize for mentioning. The idea of the children purchasing the Mission Ship struck upon a chord which was then in my breast; I do not know what has become of it now: I have little time to search for it; but I used to string together, not the lofty, but, to myself, the pleasant rhymes. On my way, therefore, as a Missionary deputy, to visit the Churches of one of the presbyteries of the denomination there, I strung together a few lines and made a song about the Mission Ship, which I repeated with some acceptance at one of the meetings, and which was afterwards sung by many juvenile choirs at home, and far away in the West Indies, where they loved it for the sake of the Missionaries who were going out to the country from which their swarthy fathers had been taken as slaves before. Now, if you please, believe that I could have blossomed into a song, if you like, if I had only had the time. And now for the resolution. (Cries of "Song.") You are very kind in requesting the song. If you please, I will take it, as they say in the north, *ad avisandum*. I will remember your kind request, and, perhaps, if the mood comes, I may weave a song about the subject, but I cannot just now. The Resolution is a song itself. It says:—

"That, although this Meeting sincerely laments the wreck of the Missionary Ship 'John Williams,' it thankfully acknowledges the protection and superintending care of Divine Providence throughout her long course of perilous service, exceeding twenty years, and in the merciful deliverance of her passengers and crew. Bnt, with unusual admiration and delight, the Meeting acknowledges the prompt and generous efforts of the juvenile classes generally, and of the children of our Sabbath Schools in particular, to raise funds for the purchase of a new Missionary Ship, efforts which, by God's blessing, have proved abundantly successful."

Yes, abundantly successful, as the Report read by Dr. Tidman, which contained so eloquent and touching a speech upon this Resolution, did very clearly show, when it told us that nigh ten thousand pounds had been put into the treasury by the gifts of the little children. Now, I shall simply attempt the utterance of two or three "notes," as Matthew Henry might say, upon this Resolution. And the first thing I have to say is this: we almost invariably and inevitably, I suppose, glide into personification when we speak about a ship. I see, accordingly, in my Resolution, first of all, a finished biography; and I have not a better wish for myself, or for any man, than that I may live the life the ship "John Williams" lived. She did what she could. You might say of that gallant vessel: she, indeed, like the Lord she served, occupied her whole life in going to and fro doing good, and fell at last, if you will allow the expression, a martyr in the cause. Look at that finished life, and say, "Even so let mine be filled up, be it for twenty years, or ten, or more, or less—be it so filled up, going about doing good." The second "note" I have to utter in connection with this is to the following effect. Never say about any event that it is disastrous; never say about any occurrence in connection with the cause of Christianity, "that is against me." I believe there is not an occurrence transpires that is not, in the hand of the blessed God, working together for the advancement of His own cause; and I say, the Society now can no more afford to do without the martyred ship than she could in a higher walk do without the memory of the martyred Missionary whose name she bore. Why, what has happened? Has the loss of this ship been against the Mission? Take it in its lowest region of profit and loss, what is the state of the account? You have lost a ship? I do not know what the value of it was in pounds, shillings, and pence, but I will tell you what you have in the room of it: twelve thousand pounds sterling. That is a very good exchange, I take it, for the "John Williams," in regard to value. But that is the very least of your gain. What else have you gained? There is no end of enumeration here. I will tell you first of all what your own instinctive appreciation of a certain part of the Report on this head must have told you: that you have gained a wonderful instance of the working, kind and gracious, of the Divine Providence. God keeps His hand over the vessel till, so to say, it could be safely wrecked—till it could go to pieces on the reef, and the crew and the passengers not only be saved, but harboured in the Christian bosoms of the very men who, in their previous savage state, would have been their murderers. The "John Williams" must first carry the Gospel to the island, that, when she perishes on its shores, her crew and passengers may be safe and welcome. What else have you gained? The moment the ship is lost, what is the outburst of feeling regarding it in the South? The children of that island—Danger—and sure it must be a lovely island to have such children in it say, "We must have another ship," and they give good earnest by making the first contribution for the purchase of it. Then the news passes to another island, and Dr. Turner writes to us that, determined to rouse the spirit of their brothers and sisters—the boys and girls in England—the children there, too, contribute for the purchase of a new Missionary Ship. And home the news comes; then it goes out through the

length and breadth of the land, and, like an army of volunteers for the defence of their assailed country, the children, with one heart and soul, come to the rescue, and your treasury is weighted this day with nigh ten thousand pounds. That is what you have gained by losing the ship "John Williams." Then, further than that, look at the grand spectacle presented by this gift of the children. We numbered the children that contributed to the United Presbyterian Ship, and we found that there were 120,000 separate contributors, therefore 120,000 shareholders in the ship: having, as Jack said, who gave his penny to the Missionary Society and went to the Meeting to hear what they had done with it, "a stake in the concern." And that is a gain scarcely to be counted. There is not a child of all that host but must feel this day somewhat more drawn to this magnificent cause that shall never die till it has completed its work, because he did something in purchasing this Mission Ship. I should like to see them gathered all together—I should like wondrously well if I could take them all down to stony Aberdeen, which is to have the honour of sending this ship to sea—I should like to have the whole firm, the whole company gathered together at the launch. And if our beloved Queen should chance as that time to be in her loved Balmoral, we should make suit for Her Majesty's presence on the occasion; and I am sure that she who, with her motherly heart and tender sympathies, is said to have wept in the presence of 80,000 children singing the national anthem, would not feel unmoved in the presence of such a gathered company watching the launch of their own good Mission Ship. I am right sure at least of this, that not the British Queen herself, in all her navy with its "Warriors," and "Black Princes," and wonders of the deep, and not all the merchants she rules in their magnificent fleet, could show a vessel on which the eye of Christian philanthropy could rest with half so much delight, none so gallant and goodly to see, as the Mission bark going away out to the South Seas to do the work that the perished "John Williams" had done. What may be the fate of the second Mission Ship I do not know: whether it is to be a second "John Williams"—whether, like this first, with a sort of poetical propriety about the fate, it scatters its timbers and spars over the waves where it has carried to and fro the Missionary and the Bible, and that which was making the South Sea Isles to blossom in the presence of heaven; or whether it shall come back in a good old age and have its keel set up in some grand Missionary museum to be looked at and admired by the children of all successive generations. Whether or no, without prophetic skill, I venture this to say: the glory of the latter ship shall be greater than the glory of the former. God will not let his cause go back in the South Sea Islands; and it may be that this ship one day shall come back to us with her banner uplifted, and thereon this inscription: "The isles have waited for His law," to tell us that there is ne'er a green spot in all that lovely Polynesia but is filled with the knowledge of the Lord, as the waters cover the sea.

The REV. JOHN MACGOWAN, (Missionary from China):—Mr. Chairman, Christian Friends, I rise to second the Resolution which has been so eloquently proposed to you by Dr. Edmond, and, if Dr. Edmond found, as he has declared, so much poetry in the Resolution, I feel that to me China has infinitely more, and I shall therefore, without any further reference to the Resolution, direct your attention to that country, and shall present before your notice some of those glorious facts which come home to the Christian mind, which encourage the Missionary in his work, and which tend to stimulate Christians to go on year by year, contributing towards sending the Gospel to that great country. China merits the sympathy of all Christians, from the fact that it contains four hundred millions of souls. If the angels in heaven rejoice over one sinner that is added to the Church of Christ, surely Christians in England should not view with apathy or with indifference that great country, where so many millions of immortal souls are passing on year by year without any knowledge of the Gospel. There is an additional reason, however, why that country should claim our sympathy. There are to be found there, and more especially in the southern parts, a vast number of thinking men, and in ancient times China has produced men who have distinguished themselves by their writings, and who have discussed some of the most difficult problems in reference to human nature. No doubt the conclusions at which they have arrived are but too often very far from the truth; but still I think they are no less worthy of our respect. It is a very remarkable circumstance that, in common with the philosophers of the West, there have been men there who have endeavoured to find an elixir of immortality by which men might be secured from death, and be able to pass an eternal existence without undergoing that dissolution, from which nature in every region of the world invariably shrinks. Notwithstanding all this, it is true that in China there is heathenism in its lowest forms, that the darkness which broods over the land is more than Egyptian, and as black as heathenism can make it; still I have often been surprised to

find superstition of the grossest kind standing alongside of shrewdness and intelligence ; and whilst great immorality and great vice are prevalent all over the Empire, there has always been throughout the land an intense appreciation of chastity and virtue. There are two facts which appear to me to elevate China higher than any other heathen country that has ever existed. The first fact is, that there has never been any deification of vice ; no Venus of the Greeks has ever reigned over China, and none of the impurity which stains the annals and the books of India has ever existed in the Chinese mythology. The next fact is, that, for more than two thousand years, there has been no human sacrifice. Whilst all over the world, and even in our own country, human sacrifices were being immolated to offended deities, in China, many hundreds of years before, they had learned to abstain from the practice of that from which every Christian shrinks. Now about our successes there. We have gathered into the Church of Christ upwards of three thousand members. Now I wish to say that this statement cannot give you an adequate idea of what has been accomplished in China. There is an amount of unreported work, such as we cannot grasp and embody in a Report, which is fully equal in importance to anything that can be presented to you in a definite form. Why, I have known of villages upon which we have come accidentally, and the knowledge of the Lord has gone before us. We have found inhabitants of villages observing the Sabbath (for in China they have no Sunday), whilst the Missionary was unconscious that Christianity had penetrated so far. But I can point distinctly to these three thousand members ; and when I think of the position in which these people are placed, of the idolatry around them, of all the influences which are brought to bear upon them, I am amazed, looking at it from a merely human point of view, that there is a single one to come out and profess the Gospel of Christ. I can understand it, however, when I think of the nature and the wants of the soul, and how adapted the Gospel is in every respect to fill the vacuum that exists in every heart. And now I will give you one or two facts in reference to our Christians ; and, as I speak, there is one good man that rises up immediately before my mind—a man whose face, whenever and wherever you meet him, is always covered with a smile. Why, I am almost afraid to tell you, lest you should think I was exaggerating, how many that single individual has brought into the Church. Looking at his past history you find that he was a gambler, a terror to the neighbourhood in which he lived. Now he is “ clothed and in his right mind,” and his great joy is to go about the country telling his neighbours and friends of the great salvation. The change which is to be effected in the character of those who join us is not a merely nominal one. No sooner do they throw down the weapons of their rebellion than they buckle on the Christian armour, and aid us in the conflict, not content by any means to stand aside as idle spectators of the struggle. One of the most pleasing features about our Christians in China is the fact that the very moment they become Christians they cannot keep the knowledge they have acquired to themselves. They must go about wherever they have an opportunity and tell it to others ; and thus, through the exertions of our members, great accessions are often made to our Church. It is a source of rejoicing to me that many of the most splendid triumphs of the Gospel in China have not been effected through the instrumentality of European Missionaries, but by the natives of the country themselves. Now let me give you the case of a family belonging to our Church in Amoy. The family to which I am about to refer is a very influential one, because of its example of consistency and devotion. The first member who was brought to Christ was the mother. She was passing by our chapel one Sunday, and, hearing the converts singing, she was very much attracted, and came in and listened. After the service was over she said she was very much impressed by what she had heard ; she felt that she must come and hear again ; she came on succeeding Sundays, and at length determined to abandon idolatry. She then told her eldest son her determination, and said, “ I am very anxious to become a Christian ; I am going to join the Church.” The son (who told me the story) said to her, “ What do you mean by becoming a foreigner, by leaving all your Chinese associations, all your habits, and taking up with these Europeans ? ” The mother replied, “ You had better go to the chapel yourself, and you can hear the doctrine which is preached there ; if you find anything objectionable we can discuss the matter, and I need not join these people : go yourself and listen.” Well, the man told me that he went, and the first Sunday he could find nothing at all to object to. He then resolved to go on the following Sunday to try and find something to take hold of by which he might be able to shake his mother’s resolution. The result was, that after a few Sundays the man himself became a Christian, and now he is a deacon of our Church. The second son was as violent in his opposition, but he came on successive Sundays, and also became a Christian. There was a great difficulty, however, about receiving this man, as he was an opium-smoker ; and you have no idea of the influence which opium has in deteriorating the Chinese character. When a man begins to take opium

I feel as though he were lost. I lose all confidence in him until he comes within the influence of the Gospel; and as I look at the numbers of reformed opium-smokers that are consistent members of our Church I count them amongst the noblest trophies of the Gospel. The man was so impressed with the excellence of the truths he had heard that he applied for Christian baptism; but he was told that before he could be admitted he must give up the pernicious habit in which he was indulging. The man was so sincere that he went to our hospital at Amoy, and after a long course of training gave it up, and he is now one of our native preachers. One by one all the family have become Christians, and are exercising a most powerful and glorious influence in the neighbourhood in which they live. My friends, Christianity does not come to those who are easily brought within its pale. Grace does not come and win conquests where they are easily obtained; it goes into the high places of the field; it comes in contact with those whom nothing but Christianity can convert; and we have numberless instances of its great power under the most difficult and adverse circumstances. It comes to the opium-smoker, as I have told you, and by its influence on his soul he is enabled to relinquish the habit. It touches the heart of the Buddhist priest, a man saturated with ignorance and superstition, attached to his own religious system, and called by every kind of association to stand aloof from Christianity, and under its more than magic power he casts aside his emblems of idolatry, and becomes a worshipper of the true and living God. And last but not least, it pierces the souls of the disciples of Confucius so, that these very men, notwithstanding all their predilections in favour of him, are willing to take him down from the high pedestal on which he has stood so long, and to elevate Christ in his stead. And now, as the time is passing, let me refer for a moment to the influence of the Bible. We do not go to China, my friends, with any well prepared treatises to overthrow the arguments of the Confucionists, but we go as in times of old, the preacher and the book, and with the great motto which animated St. Paul of old, "to know nothing save Jesus Christ and Him crucified." What a grand old book the Bible is! It comes to the world without any title-page or without any preface deprecating the hostility of those whom it reproves, and to every kindred of the earth it speaks but the one language. I am a firm believer in the Divine authority of the Bible, and I believe that all the supporters of this society are equally strong in their belief as to its Divine character. But if it were possible that my faith in this book could be strengthened, it would have been by what I have witnessed of its influence over the Chinese. I have seen by its power over the hearts of the Chinese, when its words have been preached to them, an incontestable evidence of its divinity. As I have stood in my chapel and preached from some of our Lord's parables, I have invariably found the attention at once arrested. Many a time have I witnessed the wonderful effect that the explanation of the parable of the Prodigal Son has produced. You have no idea how intensely a Chinese father loves his son, and what his feelings would be were he to leave him and go to a foreign country. I have often been asked, "How ever could you consent to leave your father, and come away such a long distance to dwell amongst strangers?" The parable excites their intensest sympathy, and when the lesson embodied in the parable is applied to their own individual cases, teaching them of the great love of their heavenly Father and the duty of the erring sons to return to their Father's home, a greater impression is made than would have been produced by the most learned arguments. Let me now give you one fact illustrative of the singular power which the Bible alone exerts wherever it goes. And I may say that I should in all cases prefer that the preacher should go wherever the Book goes, in order to prevent mistakes or misconceptions which may naturally arise, because there are many passages in it which the Chinese cannot possibly understand, and many references which they cannot investigate. Still, there is an inherent power in the Word of God, which is able to carry conviction and produce the most wonderful results. Some seven or eight years ago, during the tea season, a person came away from the interior of the country to one of the large ports in China to dispose of his tea. After he had transacted his business, and the day before he intended to return to his home, he was walking up and down the streets of the city, when he came opposite to one of the chapels, over the front of which was inscribed, "The Hall of the True God." Struck by the title, the man entered, and remained until the Missionary had done preaching. At the conclusion of the service, the man came up to the Missionary, and said that he regretted he was obliged to return home on the morrow, as he should have liked to have heard more of the doctrine to which he had listened with so much pleasure. He asked the Missionary, however, to give him one of the books out of which he had been preaching, and, as it would take him a good many days to reach his home, he would read it by the way, and he thus might be able to learn more of the doctrine. The book out of which the Missionary had been preaching was the New Testament, which he at once gave him. He spoke to him

for a time of some of the main doctrines of Christianity, and gave him some general directions how he should read the book. The man departed, and the matter was forgotten, for we very frequently have people coming to us to ask for tracts and Bibles, who disappear, and we hear nothing further of them. The year after, however, about the same time of the year, the man returned to the Missionary and told him the influence that this single book had had upon himself and his friends at home. His home, he said, was situated in a large valley, which valley was entered by a narrow opening in the rocks, and, in consequence of its peculiar position, the rebels had not been able to capture the place, although they had been all round about it, devastating the country. When he got home it became noised abroad in the valley that he had brought with him a book belonging to the Western foreigners, a book containing doctrines of the highest and sublimest kind, and revealing things that Confucius had never taught. Several of the literary men, a great number of whom resided in the valley, came to borrow the book that they might read it for themselves, and were so anxious to possess it that they wrote down their names, that each might have it in his turn. The anxiety, however, to obtain the book became so universal that they had a grand meeting of all the literary men in the valley to discuss what should be done. And you may conceive, sir, what a wonderful meeting that was. Imagine these people, cut off for thousands of years from any knowledge of the true God, now assembled around the only book that could give them any definite or precise information about the way of life. They determined to take the book to pieces, and that each one of the literary men should take home with him a few leaves of it; that he should copy a certain number of these leaves; and that they should all meet again at an appointed time. This they did, and, after putting together again the original copy, they made up a great number of volumes out of the leaves they had copied, and each man went home with a volume of his own. The man also stated that the reading of the book had produced a great impression upon many of those who had read it, and he believed that if the missionary would accompany him home and preach to them, that a goodly number would embrace Christianity. Now, sir, from what I have stated it will be evident to all that the efforts of Missionaries in China have not been unattended with success; but that, wherever the Gospel has been preached, it has proved itself in many an instance to be the "power of God unto salvation." Christianity, sir, is held in the greatest respect, even by those who refuse to embrace it, because of the power it exercises over the lives of those who become its disciples. The great and distinguishing vice of China is lying. The Chinese are, I believe, amongst the greatest liars in the world; but the national conscience has not become so seared as to be unable to appreciate that teaching which transforms into truthful men those who for many a long year have been accustomed to lying and deception of almost every kind. I have often stood and listened, when the word of some one of our converts has been called in question, and have heard some bystander say, "This man is a worshipper of God; he dare not tell lies." I have two cases before my mind, in which mandarins, in public court, declared that the conduct of the followers of Jesus was more to be applauded than that of their idolatrous countrymen. And last year, when an attack was made upon the churches in Foochow by an infuriated mob, after the riot was quelled, one of the disciples of Confucius wrote a small pamphlet, in which he condemned the conduct of the people, and showed that the followers of Christ were highly moral and worthy of the respect even of those who might differ from them in opinion. My friends, these things encourage us. Remember, however, that the work before us is still great. There are few Missionaries in that great land in comparison with its wants. You ought to be encouraged to still further exertion by the fact that the sending out of Missionaries to China is not a permanent matter. I believe that when more considerable numbers of the Chinese have been Christianised they will become the great missionaries of the East. I believe they have the energy, the ability, and the desire to go far and wide and spread the Gospel of Christ. When that day comes we shall need to send but few Missionaries to China. Our duty is to carry the torch of truth to China; but it must be native hands that shall carry it over hill and dale throughout the length and breadth of the land, until every home has been illumined by its light.

The collection was then made.

The REV. ENOCH MELLOR proposed:—

"That the HON. ARTHUR KINNAIRD, M.P., be the Treasurer, that the Rev. Dr. TIDMAN be the Foreign Secretary, and that a gentleman, hereafter to be elected by the Directors, with the Rev. WM. FAIRBROTHER, be joint Home Secretaries for the ensuing year; that the Directors who are eligible be reappointed, and that the gentlemen whose names have been transmitted by their respective

Auxiliaries, and approved by the Aggregate Meeting of Delegates, be chosen in the place of those who retire, and that the Directors have power to fill up any vacancies that may occur during the year."

MR. W. D. WILLS, of Bristol, seconded the Resolution, which was unanimously adopted.

MR. DOBELL:—There is one duty which remains to be performed, without which, I am sure, however pleasant and delightful and cheering the proceedings of this day have been, you would not go away with the feeling that they were complete. I rise to move,—That the best and most cordial thanks of this meeting be presented to those gentlemen who have occupied the chair this day, the Hon. Arthur Kinnaird and Edward Baines, Esq. You need not one word from me in reference to the manner in which they have discharged the duties they have so kindly undertaken, or the extent to which they have aided us in our proceedings.

MR. H. WRIGHT:—I am glad that Mr. Kinnaird has vacated his seat, as it gives me the opportunity of saying that his spirit is so deeply imbued with the missionary feeling that the occupation of the chair to day has seemed to him a very light duty; and it is, indeed, one of the least of the services that he has rendered to this Society. From the first moment that he became treasurer, and even before, he was ready to render us any service in his power, and circumstances have transpired enabling us to avail ourselves of those services, which he has rendered most heartily and successfully.

The motion was unanimously adopted.

THE CHAIRMAN:—I feel that almost the whole of the gratitude expressed in this Resolution belongs to my friend Mr. Kinnaird, and scarcely any of it to me. For that portion of your thanks which you have been so good as to express to me, I beg to express my sense of obligation to you, and to assure you that I feel, every time I attend the meetings of the London Missionary Society, more and more convinced of the vast, mighty—I might almost say everlasting—work in which it is engaged. I am sure we all must feel to the end of our days more and more satisfied that we are engaged in a work which it will be a happiness to us to reflect on to our dying day.

EVENING MEETING, POULTRY CHAPEL.

The adjourned meeting, specially convened with a view to excite the interest and stimulate the zeal of the juvenile friends of the Society, was held under the presidency of the Rev. T. W. Aveling. After singing and prayer, some interesting extracts were read from the Report by the Rev. Wm. Fairbrother. In furtherance of the objects of the meeting, a series of animated addresses were then delivered by the following Missionaries:—Revs. J. Macgowan, from China; George Gill, from Burnley, and formerly Missionary at Marotonga, and W. E. Cousins, from Madagascar.

Contributions in aid of the Society will be thankfully received by the Hon. Arthur Kinnaird, M.P., Treasurer, and the Rev. Dr. Tidman, Secretary, at the Mission House, Blomfield-street, Finsbury, London; by James S. Muck, Esq., S.S.C., 2, St. Andrew Square, Edinburgh; Robert Goodwin, Esq., 235, George-street, and Religious Institution Rooms, 12, South Hanover-street, Glasgow; and by G. Latouche, Esq., & Co., Dublin. Post-Office Orders should be in favour of Rev. Dr. Arthur Tidman, and payable at the General Post Office, London.

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